Being-Obligonian-Strivings
or
Five Rules of Objective Morality

by

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Five Rules of Objective Morality

In All and Everything Gurdjieff gives the Five Rules of Objective Morality or the Five Strivings as:

"All the beings of this planet then began to work in order to have in their consciousness this Divine function of genuine conscience, and for this purpose, as everywhere in the Universe, they transubstantiated in themselves what are called the 'being-obligolnian-strivings' which consist of the following five, namely:

"The first striving: to have in their ordinary being-existence everything satisfying and really necessary for their planetary body.

"The second striving: to have a constant and unflagging instinctive need for self-perfection in the sense of being.

"The third: the conscious striving to know ever more and more concerning the laws of World- creation and World-maintenance.

"The fourth: the striving from the beginning of their existence to pay for their arising and their individuality as quickly as possible, in order afterwards to be free to lighten as much as possible the Sorrow of OUR COMMON FATHER.

"And the fifth: the striving always to assist the most rapid perfecting of other beings, both those similar to oneself and those of other forms, up to the degree of the sacred 'Martfotai' that is up to the degree of self-individuality.

"At this period when every terrestrial three-centered being existed and worked consciously upon himself in accordance with these five strivings, many of them thanks to this quickly arrived at results of objective attainments perceptible to others.

Part 1 - Introduction

In 1968 Mr. Nyland gave a year long task to use one of the Strivings each month. In February of that year he gave this complete talk on the meaning of all Five Strivings.

M1332

Questioner: What is the meaning of the Rules of Objective Morality?

Mr. Nyland: That will take a little longer explaining. When we live in our ordinary life and we are educated, we study, we learn certain things from different people, beginning with father and mother and family, and the uncles and aunts and the good friends; and later from whatever contact you have with the outside world, professionally what you have to do. All the different things you may say are like impressions that come in on you, and that you digest in some way or other, because that belongs to the education process. And that gradually, out of that, and already an accumulation of many data which you have received ever since you were born, or at least became a little bit conscious in our sense of the word, and then gradually became unconscious in our sense of the word, that you accumulated many data which you placed in a certain way as to their value. And the value was many times determined by what it would mean to have it influence the conduct of your life.

Now in that, of course, one includes many times experiences you have, or the different talks that someone has with you, or the books that you have read, or the influences which may have reached you from a religious standpoint, or people you admired, and this total conglomeration of such data produces in you a certain level, I call it a conduct, a level of conduct which in a very general term one calls ethics. It is a mode of behavior that will be based on that of what you understand of life and how you should behave, and to what extent you want to go along with the general information of other people, and also to what extent you think that you may have a little bit of an opinion of your own which you would like to follow even if it doesn't immediately agree with what someone else may have told you. It includes a great many things based on your experience. And you have come, small as it may be, to certain conclusions; and the conclusions are based on your experience, and have a certain value which perhaps is different from the kind of value that you would place on someone else telling you.

Now this kind of affair takes place with everybody. It takes place with a group of people. It takes place on a national scale. It is dependent on racial qualities, conditions of climate, conditions of where one has living, at what particular level of economics. But in general there are certain things that become, you might call them, commonplace, and which are accepted by everyone. And then they become for each person living in that particular surrounding, a rule of ethics for all of them. And this we call morality. It is a very simple way of saying that that what I consider moral is in accordance with that what is right to be able to live in society, and it becomes immoral when it might affect other people or even when in the opinion of other people, I would be affected in the wrong way. And it is simply saying a little differently that what is good for me and that what is evil for me.

Now of course it is obvious that this kind of a state of what I call now morality is a subjective one, and that it is made up of a variety of different opinions, different people living at this time or those who have lived and have left at the time when they died certain rules, certain rules of conduct, certain ideas of religion, certain ways of how to behave, what to do, what not to do, prescriptions of certain kinds. And that different people now take them up, translate them as well as they can for a conduct of their own life and establish among themselves a certain civilization. And naturally it is called, when one looks at it historically, a culture: that what is the behavior forms of people, that what they think and that what they feel. I think it is subjective because it is made up of a variety of people, and sometimes it may be that some person will say, this is the only truth and nothing else but the truth and it ought to be the truth for everybody. Apparently it doesn't apply because there are many people who will sin against it, and when they sin too much or when they in their behavior become a menace for the society in which they live, we have a police department, and they are locked up, or they are tried in a court of justice and a sentence is pronounced on them. All of this I say belongs to this world and it is a subjective world in which we live.

Gurdjieff tried to say that that what perhaps should be a mode of conduct, should be more universal, and should be acceptable by everybody, without any difference; and that it should exist as a morality which belongs to everybody to the extent that even, it may at times disagree with what they would call their ordinary morality, but that the quintessence of such morality is based on the possibility of what is really the truth for everyone. And that in their mode of conduct they become, not ethical, but really to some extent religious, in which the center point of meeting each other, is related to that what they consider a higher form of being sometimes called God or His

Endlessness, and sometimes a little vaguely indicated as something perhaps atheistically, one believes that it does not exist and still one admits that there must be something of the kind which is a little different from an ordinary human being. Gradually out of such ideas, which have to do with a development of man's Inner Life and go a little bit away from what he now considers his professional living, or his living on the surface, out of that could be distilled a certain amount of uniformity. And the more people could agree on that particular principle the more non-subjective such a concept would become.

Now Gurdjieff calls it Objective Morality. It would indicate that it is a precept which could be understood by everyone, and it could be applied to everyone, and that it could be followed by every person without distinction. It is very difficult, of course, to formulate anything of that kind, and it is quite obvious of course that this kind of an Objective Morality cannot be superficial. So it has to engage a person in that what he really is, and, you might say, it belongs to an essential value of such a person particularly when they are interested in their essences and that what they really are and also are trying to uncover what is the real truth for themselves. And it is only to the extent that they are more or less successful in experiencing that kind of a truth, to that extent will they have need of a set of rules which are Objective and which are also moral in the real sense of the word. The real sense of the word morality now means that that what is the conduct of man will help man become what he is not at the present time. And that the accent for that kind of morality as a judgement of what is right and not right belongs to what man could become, and should become, and should be in the direction of Objectivity, and leaving the state of subjectivity.

Now if we define it that way you will see that this question of morality does not cover the ordinary morality at all. Ordinary morality, as ethics, only considers behavior forms on Earth; whereas Objective Morality has in mind that man is not entirely of this Earth and would like to leave it, or at least prepare, during the time he is here, for the possibility of being free from Earth, not even mentioning that he would have to live forever and ever and that the idea is that he should prepare in such a way that after his death he will continue to live. The whole problem is that he is preparing for such an eventuality when at the same time that in trying to do this he then adapts himself to the conditions of Earth in such a way that he becomes gradually more and more free.

So the question now of Objective Morality, if we define it in that sense, is that it is a conduct of life for a man on the road for his development from

what he is now, unconscious, into a conscious state. And that only with the development of his Consciousness in the sense we mean it, in the sense of being Awake, and in development of his Conscience that then he would have a chance to apply such rules to the conduct of his life.

First Rule

The first three rules of Objective Morality have to do with the Earth conditions. And they are directed to the different parts of a man, out of which and with which, he is now, you might say endowed: his physical center, his feeling center, and his thought center. And that each of the three, in turn, is directed to the maintenance of that what is first, as the first rule of Objective Morality is directed to the maintenance of the physical center. And as you probably know and you were interested in it, you said what is really meant. It is to maintain one's body in a state of health. It is sometimes called lean health. It means not too much and not too little. So that a person has to find for himself what is really needed in order to maintain his body, and not to make a god out of his stomach, or not to be too poor so that he forgets that he is not nourishing himself enough. Because there is a very definite relationship between how a man is feeding himself and the state of his health. There is, and we find out more and more about, such questions particularly now in studies of so-called primitive people, or the people who are not as well educated as we are, and do not know very much about certain conditions of what to eat and not to eat, and they have not enriched foods like we have. And whatever is the information that's now reaching us quite definitely indicates that a person who doesn't eat enough, is not only in a bad healthy state, but also becomes retarded, mentally. And this is a tremendously big problem that, at the present time has to be faced. Because it simply means that a man when he is not in a good mental state, that his productivity is greatly reduced, and that you might say he is not even a good man for society.

When Gurdjieff emphasizes the necessity in this first rule to take care of one's body, he is really teaching what a person should do in order to have a direct development of what man on Earth should be, and not neglect that what man actually should attend to. And it's really quite remarkable that he talks about these three necessities of what man should do. When he takes care of his physical body, and he says it is lean health and it is not too much and not too little - it is exactly the same as a carburetor of a car which is fed, and where there is a mixture of air and gasoline. If the gasoline is too much, it chokes. If there is too much air, it has no power. But if there is the right kind of a mixture, the car runs smoothly. Physically this applies to that what one eats, to the way one spends one's energy, how much time one actually is

sleeping, physically, and also what kind of exercises are being done by the body as a necessity of keeping it in trim. This is the first rule of Objective Morality.

Second Rule

The second has to do with the feeling center. It is, together with the third, of the same kind of a principle which becomes obvious in the first one when I say overeating, the same problem exists when I say that one should not overload one's feelings, and that definitely in the mind there should not be an extra amount of energy spent on useless things. I have to take care of my feeling because it is an extremely sensitive instrument and it can quite easily be blunted, and then it becomes coarse. And after some time it will not be able even to feel normally, but it will simply continue to function more or less as something that I like or dislike. And there is a great possibility of the feeling itself running down because of its close proximity to the physical body. And because of this, the feeling is not as well developed as it should be and it's also affected by the ordinary conditions of the body and the well-being of the body. And that many times that what is the body, you might say, wishing on its own will affect my feeling. And when the body is much more like an animal behaving, not at all like a human being should, but you might say giving in to have nice kind of food and candy, and knowing that it's going to make you fat, but you never can tell, it will be all right, and then you will clean it up again in some way or other.

Or that there is an over-excess of demand of sex and things that of course will take a tremendous amount of energy quite uselessly; that what when it applies to the body, starts to affect the condition of my feeling. And, as a result, my feeling also gets blunted. And I become interested in certain things that are coarse. And then particularly when I want to use such feelings, which are at times quite real and also could at times be extremely useful and beautiful, it is dragged down to a level of ordinary, let's say, a little bit of eroticism, a little bit too sexual, a little bit too indulging, a little bit too low to the ground, and without having any possibility of reaching the heights where a feeling really should be, which is the possibility of a communication with that what is higher of oneself.

So that in all this tremendous process what we now call educational values being given to man and in which he of course reacts unconsciously, that his feelings are not again at the proper place in relation to himself. And that because of this close connection with the physical body the feelings themselves cannot expand enough, and that very little of a feeling goes over,

relatively speaking into an emotional quality. And that there are very few who earnestly and really wishing and sincerely, have any particular interest in God or religion. That of course attempts are being made in that direction and that they very often go, when it is religion, into dogma in order to systematize it and to avoid having to do certain things on one's own and developing one's Conscience. And that one is guided many times by that what has been prescribed, and that one becomes very religious when you follow the rules of the church.

And that in the other direction of the possibility for a feeling in the direction of art, that man tries to put sometimes certain things in a form which becomes a little bit too suggestive. And that sex enters into such creations, and lowers naturally that what becomes an objet d'art. And that many times that what is already a little bit of art that then it is sold commercially. So that the only kind when feeling really starts to reach a possibility of the height of development is in a religious sense of expressing that what should go and be directed towards that what is a higher form of living. And this, in religion, we simply call devotion. And that therefore art, or feeling, when it actually could be useful for a man, should be much a much more colored in the direction of actually a sacredness of a willingness to yield and a hoping then that in that kind of a process certain things will be reached. If one considers that there is a possibility of a development of a feeling, it is even interesting that when a feeling has just a little octave to play with, that really the purpose of man, as he should be, should have three octaves to play: one quite low, one extremely high, and one for ordinary purpose in-between.

Third Rule

As far as the mind is concerned and the third center is the third rule of Objective Morality: to take care of one's thoughts, to take care of that what impresses one, to take care that what is now being seen or heard or touched is of a certain kind of a level. And again we run into the difficulty of degrading it, the difficulty of the accumulation of data which have no value, the accumulation of things that just as well could have been thrown in the waste basket, the tremendous increase of so-called printed material which is absolute nonsense, and that what is. second class matter or third or fourth class which should never have been sent, but for commercial purposes we now have to pay a little extra for postage. All these things you might say are simply result of that what a person is thinking, and how some other people hope that they can influence their thinking. And then of course they will have a beautiful excuse of making a person buy things they don't want to buy. This you know, it is quite obvious. And we are in that particular realm where

practically everything that is printed is believed, or rather that that what is printed even receives attention to be read. And that in our mind so many chaotic thoughts occur, which have nothing to do with ourselves or the impossibility even to do anything with it. And it will constantly be affected by what takes place as thought processes of someone else, and the publication of all kind of literature - not necessarily salacious or erotic but a lot of junk that is printed because people are a little bit proud of trying to get their name and a little publicity, so that then, perhaps, because of that they might be respected, and that tomorrow morning, they have been forgotten because someone else has taken their place.

There is no doubt that in our systems of education at the present time we stuff the mind full with a tremendous number of facts in order to get a degree or to pass an examination, and material which everybody really knows that you will never use five or ten years later. And that at most what one can hope for is that during the time of this stuffing, that maybe the mind is a little bit more active, and could become, because of this activity, a little bit more perceptive. But the influences under which it has to be stuffed in are so tremendous, that that what could open a mind is not there anymore because there is no desire for that kind of knowledge. And when there is no desire, no amount of stuffing in of facts will ever wish to be there and they will not stay. As a result of this, what takes place with the mind being now overloaded with quite unnecessary facts and as a result of that again, that we think quite a number of unnecessary thoughts, that what really should take place in the education of a person is to change his knowledge into an understanding. Because an understanding for a man is a different kind of a process from his ordinary intellectual one of the accumulation of data. Understanding means for him that he has a certain experience on which he then can base future actions, and he will know then what is his and what belonged to someone else. And if he has had a chance to digest it in that sense, that then such a man will actually become a man.

Now these are the three, they belong to ordinary Earth; they belong to unconscious states; they belong to the possibility of man trying to develop whatever he can when he is on Earth, as long as he is there, and to try to eliminate these things that require a tremendous amount of extra energy which could be used for much better purposes, and surely in all his three centers he could function much more efficiently.

Fourth and Fifth Rules

The fourth and the fifth have to do with a man who becomes Conscious, a man who thinks and feels, you might say now, in the right direction, and who tries in that thought and in his feeling to become free from that what is binding him now on Earth, and then hoping that if he could actually understand what his place might be cosmologically, that something then has to be told to him, what is his relation to the rest of the world, maybe in the first place, the rest of that what is his own world or his own solar system, and in the second place, what his place is when he is, as part of this little world, part of the totality of everything existing. So the Fourth and the Fifth Rules of Morality have to do with more developed man, or men who are on the road of developing Consciousness. And then starting to understand that there is a very definite reason why they were placed on Earth, and what to do with that kind of realization, and that then in trying to develop, that their direction is to become really part of that, you might say, where originally they may have come from. And that will enable man to understand what is life for him, and perhaps comes a little closer to the idea of the origin of his own life and also what will be the end, or at least the purpose of his living.

So that the fourth rule now has to do with His Endlessness. That is the ultimate aim of understanding the place of man and the realization of what man is when he now considers his Inner Life or his essential values, that that what he is in reality that that belongs to the totality of reality, I would almost say somewhere else, but it is not really somewhere else, it is somewhere existing. And maybe man realizes now that that what he exists in, in his world, is capable of a possible growth for himself to understand in his own world, his essential values, and also that what he himself is in reality, and gradually might come to the question of an experience of Infinity.

Now to what extent a man will reach that, he surely has to have some kind of a guidance in order to have the possibility of getting there, and this guidance will put him and keep him on the right road. The Fourth Rule of Objective Morality bases the question of what man is in relation to the totality of the rest of the world in which His Endlessness is assumed to be the governing factor. Or that that what is the totality of all life existing, now being represented temporarily by the form of a man as a human being, that ultimately his aim should be not only to understand that, but to become free from it. And that the essence of his living, of that what is Life in reality belongs to something that is not at all human, but it belongs to Eternity, and it belongs to something that man in himself realizes only if he wishes to look for it.

The Fourth Rule helps a man to understand what it is to carry a burden and to answer a responsibility which is not necessarily for himself as a man. That is the responsibility on Earth for a man to take care of his three centers. But in the Fourth Rule the responsibility is not entirely his own, because a man loses himself when he becomes a little bit more cosmic and then in this losing he will find his place with God at, let's say, at God's feet, at his right hand, at, you might say, that what is Infinity without form, or the realization of his own existence for what he really is without dimensions. So that ultimately if man starts to understand that, and the accent of his life is more and more placed on the possibility of a Consciousness, that (what is) his guidance will have to be his Conscience. And that his Conscience will only enable him to indicate the direction in which he has to go, but also the finesse, or the fineness, his sensitivity in understanding what may be required of him in relation to a different set of rules in which man is no longer the center of his own universe. But because he himself has been, you might say, transplanted or placed in a different way, his own universe has become as if nothing, and he is now part of something that is of course much greater and much larger, or in any event, much more, or closer to Infinity.

Again I want to use these words very sparingly because it is so difficult to go astray. And when one says the feet of God and the hand of God, all of these are little images to make it much easier to be understood what is really meant as if God is a person. And of course He isn't if He is spirit. He is not already a person, He is already removed. If He is, if he IS as isness, as amness - that is a concept we really don't know. The Fourth Rule is to become acquainted with such concepts, and to start to understand what man in reality is.

But the Fifth Rule means that when man starts to understand this, that then there is a task for him. And this particular task has to do with the understanding of life, as life is, and as it is now experienced by him, and as he now knows that that what is life, which is represented by himself, is only a very small fragment of a totality of an existence which he cannot define and which he does not as yet experience, but where he knows that the task which is laid on him will have to be fulfilled. And then, since he is not seeking himself, he says, for the glory of God. We use the word God in order to be free from man. We simply use that as a term in order to indicate that man has to lose his selfishness, that he has to find what his value is in relation to that what he, naturally, from his standpoint, considers more encompassing. But that he has to find in everything that he is doing now and living his life in space, that that what is Infinity for him becomes Omnipresence; and that what he is living in time becomes for him Omniscience; and that what he is living

in his activity of working on Earth, becomes for him Omnipotence. These are the three attributes that one considers when one considers the Fifth Rule of Objective Morality. And it is this kind of realization of man becoming part of a totality of things being organized or at least existing, and surely existing in a certain dynamic form, and in accordance with certain fundamental laws, that man then has a responsibility to communicate this kind of, call it, information, or this kind of manifestation, or this kind of living to those who also wish to know, and that then he helps to lighten the burden.

You see, the Fourth and the Fifth rules are very closely connected. They really belong together and they are only different sides to the same principle, different aspects. And when one says, I take on myself the responsibility of lightening the burden of His Endlessness, I simply mean by that, that that what is now carried by Him, or rather what belongs to His management, that I become part of such management in the form of communicating to those who can understand it that what is real Life as represented by Eternity. And that therefore the task becomes more and more for such a man, when he wishes to live in accordance with it, you might say to return to Earth from somewhere in the cosmic scale where he has found himself. And now returning, he carries with him all the knowledge, all the feeling, that is, all the Consciousness, all the Conscience, in order to utilize that what he now knows, and what he feels, whatever his emotional attitude is, whatever the concepts of light are for him as guiding, that that then becomes executed in that what a man becomes on Earth, living in his manifestations as if he represents Eternity.

You see the depth in this kind of totality of Five Rules - it is the five-pointed star. It is like the five fingers of one's hand. It is necessary to see that they all belong together and that one cannot be complete without the other, but that the development, of course, is gradual, and one has to start with one's feet on the ground and attend to Earth first. And then afterwards, having wings, one can fly and go over into the realm of, let's say, the rest of the Universe.

Part 2 - The Task

In 1968 Mr. Nyland gave a year long task to use one of the Strivings each month. He spoke each month about the Striving for that month, with the exception of the second month when he was on a trip to the West Coast. Here is the task and the monthly descriptions:

Task - M1320

The Rules of Objective Morality: for each month in the next year, you take the First Rule in the first month, the Second in the second. Five months like that go by. If you can remember and hold onto it, if you can make that kind of an attempt, that kind of a task, then after five months you have gone through the Five and then you repeat it, backwards. You start in the sixth month with number Five. Then you have two months left, recapitulation.

If you honestly did this you will leave this last two months to prepare yourself for your death, because you would be free and you would be quite willing to die. It's a tremendous task I give you, and I know that half of you won't do it. And you will forget. And still I tell you, because I think it is necessary to have a high aim. If one wants to become like God and hope that someday He, God, will actually come down and help you, then your aim must be high, because it has to be the purest of the purest, brighter than snow, more ethereal than ether. This is the Self of oneself. One wishes to become that what one is not now. And then hoping in striving for that, that what is now can become (- - -).

This kind of prayer, this very wish at the present time, to live if not the Ten Commandments yet, it is far removed from what in the olden days you might say was common usage. I do not know if you know the sayings of Osiris and the twenty-one rules that are given in there of how a person should be and how strict they are. And how even they are much stricter than the Ten Commandments. And that what is expected of those who actually aspire to the possibility of becoming a Master and maybe a teacher.

1st Striving - M1339

But this time my body, what does it wish. Your lungs correct, all the sense organs correct functioning within their realm. Not everyone is perfect.

Maybe you're hard of hearing. Maybe your sight is better. Maybe you are blind. Maybe your touch is better. Whatever it is that you are that you are equipped with. Whatever you have as sex, use it for whatever purpose that you think it is right. For the procreation of that what you can. Sometime if you wish for yourself as a means of reaching somewhere to come to the realization that you are alive and that something in there is necessary for you to satisfy that so that you don't have all the time this feeling between the devil and the deep sea, of committing a sin and not knowing exactly what to do with it. It's a normal function of man because that's the way he was made on Earth and it is meant to be used. And whatever wish now you have towards it and whatever you think is necessary, whatever you can for procreation and whatever you can use as sex energy for the purpose of building, this real creation of yourself. Then if the highest form of a human being used for the purposes of building higher emotional and higher intellectual bodies special parts of such energy. Abrustdonis and Helkdonis, Gurdjieff calls it.

It is there and it is there to be used for that purpose and not for enjoyment. Don't lower it. And don't let it flow over into all kind of other things so that you are pathological and sick and that sex comes out almost out of your eyes. That is stupidity. There's a great deal of sex and nonsense that comes out in art. Also a lot of nonsense that comes out in religion when you believe too much in a certain dogma. Or in certain mode of behavior. It is sexually wrong because you think you are creating that way. As far as your mind is concerned and the words you use don't become too, too, let's say, shady. Leave it to someone else. No necessity of looking at lovely filthy pictures. Or a little bit of eroticism. Or photographs that excite you.

A little bit, sure sure. And as far as your philosophy is concerned don't let sex enter into that. When it enters it becomes argumentative. It has a force and a great strength, but it is directed in the wrong way. Who are you to convince someone else. What do you know really. And a real philosopher when he really thinks he will think less and less because he knows that he knows less and less. And that he doesn't understand anything at all practically. But sometimes he even doubts that he understands himself. That is the right use. That is the way a person should consider himself ultimately maybe as such an instrument. Maybe as such that all the organs of his physical body are in the proper place and that perhaps that by means of working that you allot each center in the proper place without interfering with each other.

This is the aim of the First Rule of Objective Morality. To keep your body in that sense under observation. To make it function normally. To make

it so that it is constantly in equilibrium and not affected too much by all kinds of extraneous noises or people talk, talk, talk, and upsetting you in your stomach. These kinds of things are that, simply, your body becomes a good kind of a vehicle for all the other things that have to be there, and that belongs to the second and the third part of this Objective Morality. The body I say is a laboratory that has to be useful to you in experimentation and research. And the usage is simply that you keep it in trim. That you keep it in good shape. That you keep it not too much, not too little. This is what is called by lean health.

I've compared it every once and a while with a carburetor. Too much air or too much gasoline is no good. The proper mixture. Too much gasoline it floods, too much air it chokes. So keep on breathing normally. Don't experiment. Don't become a yogi. Don't allow drugs to enter into your body so that the body will have to dispose of it in some way or other, and it cannot do it, because it doesn't know how, and in the mean time you'll do harm partly because of ignorance. Partly because it looks as though it is something very nice. Because people tell you about states of consciousness and nobody is there with you. Nobody can even use it. And in the meantime there it is in you with the all the other processes physiologically speaking that have to be taken care of and this kind of God damn poison you put in yourself. It's got to come out again somehow or other. And when it stays it creates constantly damage because it deteriorates you. And you don't know it because you are living in ignorance and you believe what is written, or what so and so and so and so says including Leary.

Don't be stupid. Stand on your own feet. It's your body. Don't allow it if you are sick and you go to a doctor at least you have to believe that that what he gives you as medicine might help you, and it may even, if certain things are not functioning in your body, that you try to take care of it. That there is not enough iodine or whatever it is that you may need. That sometimes you need iron, sometimes you need some potassium, sometimes you need a little bit more calcium. Who knows what you need. But within limits the doctor who perhaps gives you a certain diet, maybe he knows, maybe he doesn't, that's all.

You will know for yourself what is needed for one's body. And not water I'm telling you. To keep that what is salt and what is chemicals that are soluble in water in solution because then they can remain active. That's the reason for water. To keep the balance of your body between acidity and alkalinity. It's the PHs. If you know what I mean. You know something about that kind of physics or chemistry.

Again not too much but more than enough unless you dry up. Unless the processes of your body don't even take place. And you have to make up again with other things that really are not right. Constipation prevented. Live a normal life. Balance your diet. Not just one or two little items to forget about the rest. Don't worry about your body. If you can take care of your ordinary things the body will be enough alive to take care of itself, you don't have to pay attention. You don't pay attention to your breathing unless something is wrong. It's the same with your body. Don't run to the doctor all the time. Try first within reason to see if something is really corrupted or something is cut or something was really damaged. Of course you have to have a search of some kind. Get it clear first. For then pretty soon you are a good state, good enough. Keep it that way.

For what. To provide for that what is of more importance in your life an opportunity to exist in the proper relationship to each other. And that the body becomes support for that. No more. For the time being it is support until you have Consciousness and Conscience and then it becomes execution of your Will. That is the reason the body has to become a servant and your Consciousness become the king. And then your Conscience becomes the queen. That's the reason that the body exists, and the Planetary motions and the Sun is once ...and in order to have the proper relationship, that what is body is not the center for your world, although astrologically you always considered the geocentric something.

The aim of man is to have the possibility of the Sun as his center around which everything rotates. Your head has to be the leading factor to tell you what to do. Also maybe how to do it. To give you light and for that light that body, your Earth it is being observed from the standpoint of your mind to find out what is this body. What is the value, what are in your body like on Earth the crevices in the mountains, in the streams, and what is sea, and what is solid land, and what is magnetic pole. And why does it rotate and why is it in dark sometimes, and sometimes in light. Why you might say does it go up and down psychologically speaking. Why is it the way it is? This is your study. This is your First Rule, your First Striving towards an Objective perfection of the different instruments which have been assigned to you. With which you find yourself in this life. And which perhaps God has given to you. In any event it is there for you to be used correctly and in reality to give it whatever it is required to give it. Not to indulge but to direct correctly energies for it for the maintenance so that it will not die too soon. Maybe you can understand it. Maybe you look at your body as if it is the Earth. Maybe understand why Beelzebub had to Observe the earth from Mars.

Some other time we talk about the Second Rule of Objective Morality. Maybe in February, no I'm sorry, I won't be here. But maybe I will talk anyhow sometime. And you can hear it on a tape.

3rd Striving - M1369

Questioner: The question is about the third Obligolnian obligation - and about the third one which you have mentioned to us once is intellectual. And I feel with me that this is a problem. I don't really know how to go about - working on this - I'm even not sure what it means - intellectual. So, could you - - -

Mr. Nyland: Its only a certain section of the intellect that is interested regarding Work, because most of the intellect that we have now belongs to ordinary life. When it is a Being Obligolnian striving, it's a different thing. One considers then in the first place any one of the three centers as needed for the other two so that then when we talked about the physical and also the emotional center that during such a time one considers what is really there for the purpose of further Work, and that the way that center should be trained or occupy itself is in relation to that what it should become so that it is useful for man who becomes Conscious.

That is, when he starts to think about what is his place and what will he do with his life and to what extent is the relationship between him and His Endlessness possible, or alleviate the burdens of His Endlessness, then it becomes part of the Universe as a whole, the first three have to do with the preparation of what a man really should be either from a physical or emotional or intellectual standpoint.

So then if you look at your intellect, you become interested in the questions that have a definite value for you that can be useful later on. And the question then for the intellect is not at all what one should do to sharpen one's intellect in order to live a better life on Earth, because that belongs to Earth, and Earth we leave at a certain time. What we would like to maintain is a part of the intellect that is not destroyed by the laws of Earth, or where the laws of Earth have no hold on it. So that means that the quality of the thought, or the interest which an intellectual center should have is very much like the consideration of that where we belong, and that it has to do with the maintenance of the Universe as a whole, of which Earth is a part and of which

we are part of Earth, and that in that way one becomes a true representative of -- you might say even a child of God, instead of just being a human being.

Now it starts, of course, with the clarification or the purification of one's intellect in allowing the thoughts that have to do with one's place in relation to something that is outside of this Earth. That comes in the first place. And that you might say it has to do with the consideration with what Gurdjieff calls the Lights of Karatas. And it brings up then what is Karatas? What kind of a description is there in the book and when Beelzebub and Hassein are on their way back to Karatas, the place of their living, or where they will dwell, what is this Karatas as perhaps a planet or some kind of a heavenly body where Beelzebub again will want to settle down and where he has promised that if he gets there, he will start to explain certain things to Hassein which are not explained as yet on the trip.

So when I see the reflected lights of Karatas in my mind, and my mind as it is for that reason a little bit of Objectivity as it has a very definite knowledge of a certain kind of something else existing besides the Earth. And the first, this is, "What is on Earth, if one considers Earth as a unit, Mother Nature as a planet then or an unfortunate planet, which is also striving to become something in relation to the rest of its own Solar system, but then man starts to consider that what he is now, also in relation to what he should become. And that the reflections of the lights of Karatas simply mean that he is interested in what would be for him as a harmonious man, or when he would function, and what extent can that kind of a knowledge help him to find his place better?"

In the first place, this kind of consideration starts out with that what is the atmosphere of man as he is now and the purification of his thoughts which go out from him which, of course, can affect other people, because each person has an atmosphere which he carries with him and into which is fed all the different things that belong to his personality, and of course obviously, it is made up of the feelings. And when it is an atmosphere which has a very definite reason of existence, it has to do with his behavior towards his fellow man, and the rest of mankind. Now the emphasis for the second center is that it should become an emotional quality which goes over into the atmosphere and then reaches, by means of contact, the people the person is dealing with, living with, or with whom he has a certain relationship. And on that basis it is love of mankind which emotionally should be expressed by that.

The question of an intellect regarding man he deals with is a question of understanding. Because I can only Work with a person when I really

understand where he is and the attempt that one should make during this kind of a month is that whenever I have a dealing with anyone else who has, of course, his own way of thinking, that my attempt should be in the first place, to understand why he thinks the way he does. That's a very definite task of relationships during such a month to find out from the people that are around one, and are extended to some extent in one's thought of what it is really that happens with the rest of mankind. So the consideration is of questions of how is the world at present time living, and what are different people doing, and what is happening? And including in that, of course, conditions of the Earth, poverty, racial problems, politics, the poor, difficulties of education, so-called progress. All of that is considered by the mind as something that belongs to the wish to understand (for anyone many), his particular fellow man.

But it doesn't stop there. It forms a basis of an intellectual activity, a consideration aside from that what is needed for ordinary life, it is practically nothing that is carried on simply because it happens to be and it is quite easy and not much intellect is necessary for ordinary living. A little bit more is necessary for professional work, but even that is very small. At the same time, the time that we spend on that what is really important for man from the sense now of the developing of this Striving -- this Third Striving -- we spend very little time on it.

So it means that during such a month one spends much and much more time on those problems. They don't stop with the condition of the rest of humanity. They go further, that a man considers himself already as if he is part of the Universe or at least part of his own Solar system. And then the second month was devoted to the understanding of the Planetary influences, this time is to try to understand what's the influence of the Sun, and if the person starts to consider this whole question that Gurdjieff brings out of the position of the Sun as it is now and the negation or at least denying of that the Sun is really the source of light and heat, and if it isn't, as Gurdjieff says, where do we get our heat and light from?

What do we now find satisfactory enough for the mind as we have it and to what extent is that what we receive the truth or not? So in the consideration of the Sun, you have to consider the Moon. Because the Moon belongs to man you might say on the other side of the Earth and that what is on this side is the Sun and the Planets are kept in equilibrium because of activities of humanity on earth. What again is man doing with his life? And why is he, considered from some standpoint, like a sheep? Why is he kept? And why doesn't he know? And this is the big problem for this month. Why is man in ignorance? Why can't he see what his place must be? And one can

say its Kundabuffer, or the consequences of it, or the acceptance of certain things as they exist, and the way we believe that they are reality, and are not, and to what extent are we affected by the Moon as reflected light from the Sun?

Or what is in man, if he considers his intellect, and particularly the relationship between his own three centers? And what is a man when he wishes to grow - the result of the relationship of such centers. And what is it that is man at the present time is ninety-nine percent physical body - or ninety percent and let's say six percent emotions or feeling and about three percent intellect. Why is the intellect of such smallness as compared to the tremendous power of his physical center? The relationships of the three centers considers that with the mind as it is now, try to find out what is really the position of the mind in thinking, and what is the position of the body in doing, and that then the accent for ordinary unconscious man is that he pays much too much attention -- and has to -- to his body, and very little to his mind and that the mind is not functioning correctly.

In the first place it is too weak. In the second place it is chaotic. So that if that what is energy in the mind could be directed in the proper way then the mind as it is now, even with the energy that it has, could be much more useful. But what mind does now, the thoughts we are busy with, is all the time interfering with the condition of oneself. In this condition of course we do not know because we leave to the mind even in an unconscious state so many things to decide and then it will go at the expense of the development of one's emotions.

In order to clarify it for oneself and to see what is needed and how then in the consideration that one's intellect, one wants to try to develop it in the right way, it simply mean the shifting over of the accent from that what is body to the mind. And as the body now is positive, it should become negative, if the mind is negative it should become positive. And that brings up this whole problem of balance with what is in man as he is now in equilibrium and where is the place then of his feelings? And having spent then the second month in trying to find out what is the proper place for emotions and what is the relation of emotions as man now feels or experiences it and the usage of that - the means by which man could - I've said many times, "Climb up the vertical pole" to that what is a different kind of a level away from earth, that that equilibrium must not be disturbed because it is the only relationship that at the present time man can have with God. His mind can not help him because it is too small and because it is chaotic. But his feeling is something that is much more pure, even if it is small, it is in quality of a very high degree.

So therefore if the shifting of the accent from the body to the mind has to take place, the equilibrium in man will never be disturbed. He should remain in these attempts at Work, all the time an emotional creature, and try to find out what is the emotional factor for him that can give him the chance really to develop and to establish a contact with a higher level. And when that is retained, the shifting over of the accent from body to mind is not so difficult. In the first place it means the reduction of that what is body in line with what we knew of the first month as consideration of the body and keeping it in health. And that that is the only requirement. And that that what usually is done with the body is giving in much too much to its own little desires.

So the third month means I have to have a definite position regarding the necessities of the body and I have to fight against it as instructed by my mind and my mind then begins to function and it is this kind of development that the mind has to do certain things in regard to oneself as personality which will enable to place the accent more and more on the mind in the way it ought to function and in that sense it prepares itself for the possibility of thinking in the right way about that what is outside of the Earth and outside of its own Solar system. So the month is extremely simple. It's almost, you might say, it is as a matter of fact, the crowning of the triad of the three centers. It is giving intellectual center the taste, where it should be, and how it has to remain balanced in that triad with the other two centers, and to find its place in relation to that what is emotionally developed taking the lead, or taking responsibility for having insight, or having initiative, and to know that that form of intellect will enable the emotion to go out in its proper way towards God, or away from Earth.

To what extent you want to consider further what is intellect really should do, it is like a Do-Re-Mi going over into it and which belongs to a different set. As if the fourth and the fifth are Sol and La of a new triad which is not completed as yet. Because so far we don't know what is the six of the new triad. The other three - the first three - have to become one in which the intellect becomes predominating as initiative and where then mind is positive, that what is negative, of course, is the body, as a servant. And where the leader, that is that what becomes the spearhead of one's development is in relation to the mind, the Conscience of the emotions. If I say, "If that is one, and the one is finished, the extension of that what is mind should continue to think about, is what is the real place of man whenever he has discovered, and be the means of this neutralizing force of the emotions, he can get away from

Earth and in that freedom man can afford to start thinking about his relation towards God.

The Fourth and the Fifth belong to a different kind of a realm. They belong to man as he is, free from Earth, after having fulfilled the obligations on Earth for man regarding the three centers, he then enters into a new sphere, and this the relationship is towards God. In the first place, it ends with the relationship towards the rest of mankind. And the Fourth, it starts to be, what is my relation to a higher form of being? Alright?

Questioner: Just one clarification to see if I understand it. As I understand it then, the emotions are really sort of a leader.

Mr. Nyland: The emotions are that.

Questioner: Yeah. And I should let them direct my pursuance of - - -

Mr. Nyland: No they will not direct. They will only furnish the energy. The Consciousness directs. The Consciousness has the facility of knowledge. No, the mind has a very important part. But it's not the most important. At the same time we can quibble about that because its exactly the same as a factory when you manufacture products and there is management and there is a research organization and productions and there are sales. And question is always what is most important. If you ask a salesman of course, he is the one who is in contact with the consumer so that therefore -- and the research man will say, "unless I tell you how to make things you will never produce them there won't be anything to sell". And management says, "If I don't keep track of what we make so that we can sell it, or that we do make but we can sell, you wouldn't have any factory".

Who is more important for a man? His mind which tells him what to do, and he cannot do it unless he has force, and the force which comes from his emotions, and he can't do anything unless he has a body to carry it out. So I call it simply that there is a triangle again in which all three points are connected, and if they are harmonious it becomes equilateral. But the triangle as such is of no use unless it is dynamic. So that if there is production, it has to be sold. But if it has to be sold, it has to be produced and managed. To produce it, to sell it, to manage, to produce, to sell, and this way it starts to become dynamic as a force. And every once in a while the Consciousness is above, and then the Conscience is above, and then the Will is above. And it rotates. And there is no telling, after it is going, which is more important. All three are needed.

Questioner: So at one point one will be more dominant and at the next time the next one - - -

Mr. Nyland: That's right. In order to produce a chicken you have to have an egg. And in order to have an egg you have to have a chicken.

4th Striving - M1384

Personality is not acknowledged from the standpoint of God, but Individuality, you might say, strikes a note in his memory and he says, "Oh yes, that kind of a concept I am familiar with." When a man changes to become what he should be as man, God will notice that there is something worthwhile which has gone on on Earth and that because of that, and if there were more, that God will have to pay attention more and more to the conditions which are existing on Earth. And then He will try to bring Earth to the proper level of its own Being. One takes part in that. One becomes, at such a time, an example of the Objective Morality rule Number Four.

You've gone through three months. If you remembered the particular task, you remember that the first and the second and the third month were devoted to the three centers of man, to make his body, his feelings and his mind sufficiently capable to be able to live on Earth again in a simple way, sometimes austere, most of the time in a healthy state, of not too much and not too little. Not only applying to his body, his eating, but applying also to that what he will allow his feeling to be and for which he becomes responsible in expending the energies in that direction. And in particular the third month, this mind, this wonderful mind, this beautiful construction which is so misused and so overloaded and so often asked to contain certain material which is not worth the place that is given to it and which, when it stays in the mind too long, starts to rot and you may as well, after some time, throw out a tremendous amount of sawdust which does not belong there and which prevents your mind even from functioning normally.

But the three months are over and we're now in the fourth. And what is the meaning, what is it that man now must do? When he has satisfied these three particular rules for himself, all of them selfish because they belong to him, his subjectivity, his personality, his particular place in this world, his relation to the potentiality of his own world which he wishes to create and for which he needs this kind of material in such a form that it becomes useful to change the

potentiality into the actual existence of that what is now not as yet existing and what we call the evolution and the possibility of evolution for a man. All of this is still selfish because it all belongs to you to prepare that what you are for your own benefit so that then, in that what you now wish to do and you want to use, these kind of materials which perhaps have been sharpened in some way for a definite purpose for yourself to be able to reach a life form which, before that, has not been as yet sufficiently familiar and for which you have prayed at times, that maybe God could give you the insight necessary to know how to live.

And now, here you are. Three centers, so-called 'fulfilled'. Or, rather, the attitude that you have had towards it should be, at the present time, that it makes you a healthy personality, unconscious in many respects but nevertheless a tool that is sufficiently sharp and now can be used for the purpose of building - if it is a chisel and it is sharp enough to be used for the building of a house.

And now what will you do in April, the fourth month? What is there for man to understand his place? Because we're all members of mankind and all of us represent the same kind of configuration. We're all so-called 'man'. In any event, all of us are human beings and all of us try to keep on breathing and feeding this body and trying to do the best thing we can and maybe utilize your mind every once in a while for purposes to be able to look into Eternity and to receive from that an indication of the direction in which one should go.

Whatever it is that you wish to experience for yourself, that what you believe is your future, that you consider in April. How will you look at that what belongs to His Endlessness? How can you consider your own Solar system - the Sun and the Planets - and where is the place of that in the cosmic scale? And what is man as he is, his personality, in his world, his own world? And what is his own world as far as the value is concerned regarding Infinity? And how does he get a concept of his place, and how can he in a very small way start to understand the laws of the universe and that perhaps what is behind it and which gives him an insight or a perspective in the direction he wishes to go, and then try to meet God on a different plane?

These are the thoughts that should occupy you during this month. Your place, not primarily as a selfish person but becoming more and more a servant, of finding a place for yourself in relation to others in the first place, in the relationships with your fellow man, in the relationship towards whatever there is that you are in contact with of that segment of humanity with whom you have dealings in your daily life, at least the dealings that you know about and

perhaps also the influences which you cannot trace which you might have on others who you have never met or perhaps have ever heard of you than only indirectly.

These are the steps one takes. I am a part of the totality of that form of mankind with whom I associate. I have a place like everyone else has a place. I see myself as a unit like all of us are units. I am a person who belongs here and at no other place, like everyone else belongs at the place where they are. I am the kind of a creature which at the present time lives the possibilities assigned to me so that someone else need not live my life and that I, in living my own, don't have to live someone else's. That at the present time I am needed, as far as the possibility of my own life is concerned, in order to complete for mankind all possibilities of man to be lived at this moment and whatever it may be during my lifetime on Earth.

With other words, I start to realize that I as a person belong to something else and not just live on my own. And that now, from now on, this form of selfishness, of wanting to belong to oneself only, now must be changed and gradually to take in that what also belongs to someone else and to a certain extent to be able to share such a life with others and to allow others to enter into one's own existence for the glory of what? Of God, one says. To help His Endlessness. With what? To help maintain mankind on Earth in the first place, to help Him to whatever extent one understands this particular problem of how the Universe is maintained, or to try to think about the possibilities of what may be if one has freedom, what then I would do. As if at this moment I try to live now as if God is telling me how to live, as if I already am dead to this world and still have the relationships towards that what, and which should bind me for ever and ever, of that what is me from now until Eternity.

The emphasis of man's life becomes quite different because he himself, in that what he is, is so picayune, so small, so really minuscule, microcosmic, and it has to change to become part of the totality of all life existing in exactly the same way as when man tries to Observe himself, he has to realize that that what he is, he is at that moment, and that what he is in reality is that what he is at any one moment of his life. So that when I look out and I see the stars and I don't understand them and I sometimes find that the Sun is still there and shines on all the people on this Earth and I don't understand why. Because I have my prejudices, I have my likes about the people I want to deal with - I still have my so-called 'friends' or maybe good friends, but there is no question about having enemies and those I don't wish well at all, because they bother me and they are in my way sometimes, and I don't understand why I as a human being almost, I would say, chosen by God to live this life on Earth, without having any

responsibility for it, that I could not have my say about who I will and I should associate with. These kind of ideas of course belong to this Earth, and they belong to the Law of Gravity of this Earth, but they don't belong to the psychological understanding of myself as a potential Being living in a different sphere. And it is exactly there that I now have to concentrate my attention on the development of a feeling which should become for me an emotional question of how can I love people, what can I do for them now, so as to help His Endlessness to lighten His burden.

What is it that I want to think about during this month? What is it that I want to put into my brain, which brain in the third month has been cleansed and is now ready to receive something of better and more value? And it is up to me now to see, where can I obtain information about relative values which point in the direction where I also wish to go, and not excluding anyone simply because the manifestation I dislike. And that I will go out of my way to find, and not to go out of my way, when I do find - when I realize that that what comes to me must come to me, and that I cannot avoid it, and that I'm willing to take whatever comes as if when God says, "You wish to help Me, I will send you that what is useful."

The concentration during this month is based on your Inner Life. It is from your Inner Life and your experiences essentially of what you really are, and what you at times even could show, and what you consider, really, not only in your good moments, but also when you are reminded of a higher value for yourself, and which sometimes you hope, that that will remain permanent for you, for ever and ever available for the possibility of that kind of a growth which will give you ultimate and absolute understanding of existence. Where does man find it? In that what he is now, and the contacts he has, and whatever there is at the present time of his brain, his feeling, whatever he can see with his sense organs and opening up his eyes to take in what happens now in the world. And that his attitude should be as if everything, every day is new to him and is given to him for his sake, so that he can take it, and then take it within, and use it like he never has used anything before. And that each day for him becomes the possibility of an adventure because, I've said many times, you never can tell that maybe around the corner some miracle will happen all of a sudden appearing. And, such a miracle is for you. If you wish, it will come, if you actually believe in the existence, and if you actually wish to prepare yourself for that kind of an event.

Because if this kind of a prayer is really uttered in the presence of "I" and in which the three centers are united for the sake of wanting to be heard

by His Endlessness, His Endlessness will lend an ear and bend over a little bit in your direction and turn His head in order to understand, and He will hold up His hand in order to form more and more the kind of a shell that will start to reverberate in His mind. So that you can tell Him all your secrets, that you will be able to have a Conscience that need not be ashamed, and that at times that kind of a Conscience can be relieved by being able to say what is on its heart so that nothing of any kind of a pressure should remain there, and that your Conscience can start to live in freedom to develop into that what would be and could be the most glorious part of yourself.

How does one look at one's Conscience? Because that is the symbol for this month. What is it that you at the present time allow to talk to you, and to what extent are you willing to listen, to what extent do you wish to exclude the ordinary affairs of life? They will be attended to, don't worry too much about them. One is clever enough, one can overcome a few difficulties, never mind if they are presented today in a little bit of a concentrated form, tomorrow maybe will be better and the day after and the day after, like always has been, because the Sun goes up and it goes down. Not everything will stay the same. Even if there is Zilnotrago, it will disperse. What you need is Common Sense, and what you also need is to be able to withdraw to the Etherokrilno and talk about ships so that one spends one's time usefully and one does not allow the Zilnotrago to come in. And the Common Sense says, "Wait until the proper time, but in the meantime, prepare."

So, when I say your Conscience has to develop, what is it that your mind will allow your Conscience to have any judgement about? Make it easy by giving the mind already a little bit of a sense of discrimination. And fill your mind during this month with material, as I say, that can be useful from your standpoint and not with all kinds of stupid nonsense - it will come as stupid nonsense if you allow it, if nothing is there on your part, if your doors are always open to anything and anybody who wants to call, and who wants to call for nothing at all - just to take your attention because they say they want someone to listen to, and you become a sounding board. And what kind of harmony is produced by someone who talks all the time to you in order to relieve himself, and what is it for you? Unless you wish this, don't allow it. Look at your books, look at what you spend energies on. Every time there is something of that kind that you allow, you open the door to Zilnotrago and it destroys you because it is poison. And of course Common Sense, the captain, he says, "Keep the door closed," and he's quite right, and thank God he is on the inside.

So, it means withdrawal at times within; to live with your Inner Life, to live so that you exclude from the outer world those kind of things which you know are not really right. And you look at your fellow man and you say, "They do it, and why shouldn't I?" And that's exactly where the problem comes in. You choose in accordance with your own Conscience that what you believe in, and don't go by what someone else thinks you ought to do. So it requires for oneself a certain state of strength. You have to know what you do, you have to wish to do what you are doing, and you have to do something with your life - you have to be active, you have to allow certain things to enter, and you have to have strength not to let other things enter. You have to allow for yourself to be able to go towards your Inner Life and to talk there with God, who can come as a representation with your Magnetic Center as a Delegate representing that what is your life. And you can, at such a time, listen to the voice of your Conscience, to be quiet within and to, if necessary, suffer in silence, but nevertheless keep alive because the day will come when the miracle will appear.

Such hope, not to be based on the periphery only and not on manifestations, but that what becomes essential value within one. That will give you hope of Conscience, that will help you to be able to love mankind, your enemies and, of course, your friends. It will enable you to love God and to wish to help so that He can share in your suffering, that you will be able to tell Him, as I said, all your secrets. And then, when you have told, to be able to sit quiet and to listen and perhaps even to meditate on that what is there for you and ask even the reason why you happen to be, in that case, the chosen one, to be able to understand what is meant by Objectivity as the key to the door that will lead you to freedom.

This is the fundamental question that comes up in the month of April. Why is it that I know about Work, what is the reason that it happened to come in my life? Why should I want to become Conscious? Why should I wish to Wake Up? Why should I have heard about the possibility of Self-Consciousness, why didn't they leave me alone? 1 was so happy in an unconscious state of innocence, and now I have to Wake Up and apparently I have to do something, and I don't want it because the covers are so marvelous - the covers of my civilization, they keep me in bed, they are like improved electrical blankets, keeping me warm with all the progress of industry woven into it. And I fall asleep on the pillow of plastic foam.

This month you think about the question, why is it that somehow or other God has called me? I think you have to have that kind of an attitude if you want to understand the sincerity of Work. For us, esotericism means freedom from this Earth, for us the question of the Secret Doctrine which

gives the key to that what I must do, for us this question of the realization of subjectivity and at the same time the possibility of indicating a road of what I should do and how to follow it so that then I will go to the Promised Land, which for each person is not this Earth any longer and should be, it should be left as soon and as fast as you can pay all your bills and settle your accounts.

A man need not suffer on this Earth. He need not undo the suffering. He can become free from it by leaving it, and not to be touched. He can live his life and understand his suffering as a means to Wake Up. He can understand whatever it is that is placed in his way and looks like an obstacle and at times looks unsurmountable, that then either by a detour or by a tunnel to be bored through, or by waiting until Mother Nature has broken away and gradually destroyed that what is now rock. So that man, when he takes his time, but is constantly alert to the possibility that one never knows when and not knowing this keeps one alert, all the time hoping at such a moment that one, when it comes, one is Awake.

To think about this, to try to understand, where is my place now? What do I do with all of this? What is it that is placed on me, even when I read *All and Everything* and I want to take it to my heart, and even if I say that I read it three times in accordance with the instructions and that then actually perform whatever is required of me, and I still say, "How long, oh Lord, will I have to live on this Earth, that even now with the best of intentions I find that the moments of Consciousness and the moments of freedom are so few, and why should they be when my wish is so intense?" Perhaps it is a problem that stays for some time, because I look at this intensity of a wish from an unconscious state.

The sooner I leave this idea that I have to grow in a direction, the more I will be able to understand, by means of Work, the existence of Infinity within myself as being endless now, and that my development is not dependent on the road I have to travel, that that what keeps me in bondage is constantly the concepts of dimensions, and that if at any one time I just could forget everything that has been pushed into me as education and that I could be, at any one time realize my moment of existence then, that then this freedom would be there. And my prayer to God is that I, at such a time, could remain in His hand.

Because that what one experiences at certain moments of one's existence, and moments of course one doesn't forget at all, and a moment that I wish again and again and never comes, and then I start to fill it with a description of how it should be, and in this kind of a concentration I keep on

piling one more bondage on top of another, and covering myself up even more and more because it prevents me even from getting to air and to breathe open space without having any particular wish than only to live, and not to determine the road I want to take, or the way I have to be. Only to Be. Only to exist in this moment if it could be Infinity as freedom from all finite forms, freedom from all my petty wishes and big wishes and legitimate wishes and everything belonging to Earth, and to be free from that so that from that point that what is now my moment of existence in which everything exists, and in which I am taken in by such existence.

What is it, really? The wish to become nothing. The wish to give. The wish to lose oneself. The wish to give up one's life for the sake of experiencing that what is Life as a whole. The wish to give up that what one is as a human being for the sake of the Lord. The wish to be able to find in Life, in what one is doing, a result of that what God tells us to do. So that in doing this, God is helped in relieving whatever His burden is, we representing the burden in a very small way, and the burden which is continued because of our attachment to it.

It is this giving up of our identification with ourselves which enables His Endlessness to be more free. And also that kind of a concept is not right, because if His Endlessness is endless, freedom is belonging to Him. Not even belonging. Freedom is. That what is God is, as Infinity. That what I am is Infinity, and my saying it brings it down to Earth, and even if I sigh it is already a form, and even if I feel it is already expressed in a certain configuration of whatever I might call matter, and whatever the matter is as density of some form, or sometimes a rate of vibration, or sometimes a force field existing and having, because of its existence, potentiality of movement. What is really needed is the realization of utter Absoluteness in which nothing moves, and nothing has potential, and nothing wishes, and everything exists.

I thought it was necessary to remind you of this month of April and perhaps to give it a little perspective so that you really become serious more and more. I've said before I don't question your wish. Sometimes I question your ability to do, sometimes I think you are a little dumb, and sometimes I believe that you have to live much and much more in prayer towards your Inner Life and at times to reach that what you really are. To what extent you can use Work for that purpose, it's all up to you. You see what you can do with it, you see what value it has for you, you try to find out what is in it for you in your life and then take and take and live, and then try to be what you should be, maybe for ever and ever.

4th Striving - M1394

In a few words the Fourth Obligation has to do with man who is already finished with his life on Earth, who has already in him a very definite wish to become part of the totality of life existing outside of him. It is for a man who has developed certain things within him which can continue to exist regardless of his physical body and it is also for such a person who has already finished with that what in ordinary terms is Man Number 1, 2 and 3, who is already satisfied that he has paid for the different centers whatever was needed to be paid in order to become free from them. So it is rather a long period off, but it is good to consider it because we think of God also and that is also (- - -).

I think it is quite right to be able to place it. After all it is in *All and Everything* and its meaning is the ultimate aim of all of this. When I wish to Wake up, for what purpose do I really want to Wake up, and then to go into what if I'm Awake. And what is the aim of the continuation of my life, when I think of it my life as it is now on Earth is sufficient between birth and death, to the consideration of heaven or hereafter or spiritual world or of that what exists now which is not material or whatever it is that I have contact with every once in a while, or that what is within me that is of a different kind of quality. All of those are, you might say, starting points in the direction of trying to understand what is my relation towards His Endlessness, what is really His aim with me as a human being; what should I be in regards to Him if I say, "Here I am and I am your servant. Do what you wish or tell me what to do and I will do it." On that basis maybe you can understand.

5th Striving - M1400

You remember this is the month of May. It's the fifth month of this year. And we had five strivings. And for this month it is the last - number five. I've explained as we went along what is meant by one, two, three and four. And I want to say something about number five. Number five is really very far away. It is an aim towards which you strive and which you must see as something that ought to come and ought to be possible for yourself. One, two and three, I've said before, belong to this world. Four and five have a different accent. They belong more and more to a person who becomes Conscious, which is number Four, and a person who becomes Conscientious,

which belongs to number Five. Both Four and Five have a very definite characteristic with an emphasis on His Endlessness. So it is away from this Earth. It is away from us as a body. It's away from one's personality. It emphasizes that what is the reality of oneself in the form of Magnetic Center, or that what belongs, you might say, to the relationship of a man towards God, if God is his father and he is God's child.

And this kind of an obligation, that one becomes more and more part of the totality of Life, and that one more and more starts to realize that that what is Life within one, within each one of us, is really something that primarily is not bound to this Earth and that it belongs to one of the characteristics of the existence of the universe. Because apparently this kind of a life force has to become noticed. It has to be put in forms at different stages of space. And for that reason, that what is now on Earth and that what is represented by us as a little bit of mankind, is a very small part, naturally, of that what really exists by itself and manifests at certain points in the universe as a whole. The more one sees this as something that, within oneself, one realizes that that what really makes one alive is not even your own, although one thinks it, and for the time being you have jurisdiction and responsibility. That it has to be given up when that what is the form of oneself has served its purpose. And that the reason for Working simply means that I gradually dissolve this what is now my personality as a form. And that what should remain is the totality of Life, first represented by that what I now carry, and afterwards gradually merging with the totality of all things.

Now how that works and what actually will take place, we will not really know until we are free from Earth. But as soon as one starts to Work and one realizes the place of man and realizes where he is at the present time in relation to that what binds him, that to the extent that he starts to understand this, and it becomes his own, and that his real property is the wisdom and understanding of the place of Life in him, and the place of Life as a whole, even if represented in him as a part, that then the question must come up: what will happen when I finally am free from this Earth, and what responsibility is then going to be laid on me as a Life that I have to give up? How do I prepare for that giving up? Because you see, it will continue after one dies on this Earth because of course one knows that the spiritual values of man become more and more important, not only for him but in reality are more important.

And that that what man starts to develop, and the way he starts to look at his life, is gradually the realization of a difference in values, of that what is now form, and that what is the content within such a form. And that the

accent of oneself is placed more and more on that what is the ultimate reality. The closer we can come to it as far as Earth is concerned, and the more we can work towards that aim, the easier it will be to go through a transition of leaving this Earth and continuing in a spiritual world. But the spiritual world is still linked up for us with what man is at the present time - what is now actually his, and that what is potentially also his. And that this potential value gradually should become for man the means of leaving this Earth. And that after these potentialities have been actualized and that man has a Soul which is still his Soul and it is entrée into the Cosmic range - the Cosmic Consciousness - that then he gradually has to face the possibility that even that what is his Soul has to be given up for the glory of God.

Point number Five discusses really the means of how to reach this ultimate freedom. You see, it's on the road of the freedom which we are trying to reach when we start to Work. And the principle remains the same because if you set your physical body free and afterwards you try to free your Kesdjanian, that then the next step would be the freedom of your Soul in order then to recognize that what is God and to be united with the totality of such a Life Force. And that the preparation for that is that one has to learn how to give. That is, one has within oneself acquired gradually, and based on one's own experience, a certain amount of knowledge which, when it is knowledge, is a little bit on the periphery. And the more it starts to penetrate into your Consciousness and the more it starts to generate from Consciousness, going over into a Conscience, that then the Morality Law Number Four is touched in helping and wishing to help to lighten the burden of His Endlessness; that the only way by which it can be done is to be able to give to others whatever it is that you have acquired in this particular process of Work on yourself. And that the ultimate of being able to give is to give up your Soul for the benefit of that what is Infinity.

And so the Fifth Obligolnian Striving is simply that man learns how to communicate and already tries, sometimes on Earth, to help to tell what others should do in order to reach a certain state of freedom. And that this only can be discussed and given when one knows by experience what is meant. So this Fifth Striving is completely practical and there is absolutely nothing theoretical about it. And to the extent that the theory still is there as an image of something that ought to be, it cannot be discussed or given unless it has gone through the practicality of the experience of one's own. So that whenever one speaks of the Fifth Striving, it has to come from oneself because it has to be one's own first before you can give it. So it is not a transmission of something that exists already where you become a germ carrier and where the germ doesn't affect you. It is something that has to do

with the existence of Life - which is not necessarily bound totally to the Earth -which has affected you in your Being. And that the level of your Being, because of this transmission into you of that what you have taken and eaten and digested, and has become part of you, that now you are willing to give it up again for the sake of others who are striving in the same kind of a way in the same kind of direction. And this is really the meaning of Martfotai - of being able to bring others to a certain point where they can continue on their own.

Martfotai in this kind of a development is the Fa bridge of the totality of giving in which that what is one's Consciousness and that what has become Conscience is now extended towards the Will to be free from all and everything, and then to reach the unity of that what is Infinity. This is the difficulty that one has to understand first of what is involved because it means that everything that one has, everything that you really believe is still your property in your own, has to become nothing. And that only in this complete telescoping of all time and all space into a moment of existence, that then one finds one's own Life. When that is reached you dare to give it away because you know it will never be lost. It is then as if one gives and that what is retained multiplies in the attempt of giving away everything that you have in order to create a vacuum, which vacuum does not exist any longer when everything has been given away.

The Martfotai is a bridge which one has to cross at a certain point, in which one says farewell to everything that is one's possession and yields it completely, I say, to the glory of God, simply to indicate that that means I will lose my Life for the sake of finding God within the Life that then will be open to me. It's of course logical that that is very far away. At the same time it is like Karatas which is also far away. And it is possible that one never reaches it; even if one has a concept of the existence, that it may be so far away that the time length that one has to go through or that what one has to experience in ordinary life, or that what is given to one as far as the years and maybe eons of existence ahead of one, and the constantly being affected by the form in which this Life still has to be manifested - and as I say many times, for a long, long time and many, many years and many existences of one's own forms. Whatever reincarnation, recurrence may mean in that particular sense, one does not know until you are sufficiently far enough away to be able to see again the totality of all one's own lives as a whole. And it is only when that by itself has become such a certainty that that what exists is then in existence for one because there is no distinction anymore in any form of existence. And that the real oneness means that it is without form and need not have a form and can exist without manifestation. It is at that point where the bridge of

Martfotai has been overcome, and that then Sol in that octave means the Sun Absolute.

Somehow or other, this kind of a picture of that what one is striving for and what one wishes to experience, and the hope that ultimately such a possibility may become a reality for one, will enable a person during this lifetime, having in mind and looking at Karatas and seeing with the sense organs of his "I" that what are the Lights of enlightenment which God is kind enough to show, and tell at the same time: One has to Work and continue to Work, because if you wish to become one with Me, that what is Me is you, and you are Me. And for that reason there cannot be any distinction.

You might say that this kind of talk is like something of an ideal, and in reality, that is, if actually it comes to pass at the end of the world, that that may be in Infinity. That all the time during this kind of a process of seeing it as a possibility which one hopes to reach some day, that all during this time the Lights of Karatas can shine on you the same way as the thought and the feeling, or rather the Consciousness and the Conscience of your emotions, will at times produce in you a realization of God being with you at that time. And for that reason we talk about the Fifth Striving. It completes the pentagon of one's existence. It balances that what is One, Two and Three as ordinary man. And it starts to indicate the development of Man Number Four and Man Number Five. And it is in that five-pointed star that we find the place of existence when the Earth does not exist any longer and need not exist any longer for us, when the first three strivings have been confirmed and then can be left so that one goes over after the One, Two and Three Man as a personality has lived their lives - that is, the three different centers of oneself have come to their fullest development - that then at that point of unity Individuality is born. And that an Individual is the kind of an entity which is concerned with points Four and Five. And that after the Fifth has been reached and the pentagon has been completed, it then becomes one point in which Cosmic Consciousness accepts a man for that whatever he is as a unit.

How much this is practical for one, that is what I would like to say, because the thoughts of that possibility, the realization that man in reality is only that and that everything else is just a manifestation which has to be understood and has to be understood in its proper relationship to each other so that there is no neglecting of that what is now form in whichever form it happens to be. And that man has to satisfy and be through with point one or two or three before he can start on four and five. But that the knowledge that four and five exist will enable him to treat that what is his body, his potential Kesdjanian and that what is very much potential of his Soul, that he then will

look at that possible development as a necessary step on the construction, as I say, in which that what is Martfotai becomes the Fa bridge, and that that into which one goes as Sol, is the beginning of the unity with God.

So don't let's say anymore about it. When the fifth month is over and you have considered it sufficiently - and I would advise you to think about this at least once a day at a certain time - to see to what extent that you already can understand a little bit of what it is to be a holy man and what it should be if God actually could recognize your holiness. That I say, when you can, start to function with your Conscience, and that at such times when you try to remember during this month and each day that you are confronted with yourself in what you then know yourself to be, and without criticizing that what you are, that you still have a belief that there is the potentiality in you of further growth.

This month should be the crown of the kind of Work that you have done during the first four months. And that the fifth month now is an indication of, you might say, rounding it off in the best way you know how, and you can, even if that what may be the result at the end of this month is of course far from perfect, that at least there are some indications of a little understanding of what is meant by Absoluteness. And then you have a choice because you can continue again in repeating and going around the circumference of the pentagon and start again with one and two and three. I would suggest that you do it in the same way as you read *All and Everything* for the second time. Because when you do it now for the second time going around in accordance with the five rules of Objective Morality, that then you will understand much and much more because you should have profited by the attempts you made in the first place. And then it is time to correct yourself because I'm quite certain that you have forgotten a great deal.

I'm quite certain that you have not taken this task the way I meant it. I don't think with many of you it has been a part of you, that you every day thought about the First or the Second or the Third, but that every once in a while you happened to think about it and sometimes I'm quite sure you were serious, but it was not as yet such part of you that it occurred every day to spend some energy in the thought and the feeling regarding them. So that when there is this second chance of going through it again in the next, that is, in the following five months after May is over, that perhaps you will do it a little differently and that then there might be more seriousness. As far as the year is concerned, two months will be left. As far as the rule of ten is concerned, you need not worry about November and December. Because after ten it is one again and that what then starts is a new cycle based on our

decimal system which of course has a meaning in one's life. And therefore don't consider the last two months. If and when we get to November and then we talk in the beginning of that month, November, of what is required after you have gone through the two cycles of the pentagon, it will be like the third reading for this year, condensed into one. But we'll talk about it at that time in connection with Christmas.

Part 3 - Other talks

Mr. Nyland discussed the Five Strivings many times. This section is a collection of these talks.

Five Strivings from M1065

Do you know the Five Rules of Objective Morality? You have read them. Will you copy them and put them on a piece of paper and hang it up on the wall. And every day, you read them and try to see what it means to maintain one's body in health, not too much, not too little of what is required for intake. Again the feeding of what has to be maintained. And a little extra for the possibility of inspiration. One calls it "lean health", you see. Many times I compare it to a carburetor with enough gasoline and enough air. If one is too much, it starts to choke, or even the car won't run, it may flood.

The second, the center of one's feeling. No unnecessary feelings; curb them. At the same time, intensity for what has to be felt. And make sure that what is one's feeling center is actually functioning. Not necessarily independent of the physical body, but nevertheless it has to have a life of its own which starts to be expressed, of course, in certain states of physical behavior. But nevertheless that I am not afraid of having a feeling. In other words, what is my solar plexus has to be exercised and it has to receive also in that sense, impressions very similar to intellectual impressions. Otherwise it rusts, and it is not in a healthy state.

As far as the mind is concerned: allow the thoughts that are really required for a man and avoid all kinds of other influences which belong partly to one's child years and partly belong to other people. In other words, mind one's own business but think as clearly and as straightly as you can, to the extent that your mind is developed. Utilize everything that is there already, and see that it is kept in good shape. This also requires that the mind be in such a state that it is healthy and is not going to be destructive. That is, I don't want to use the energies of my mind for purposes that have no use. Neither do I want impressions to enter into the mind which are not good for the mind as a whole. It presupposes, of course, that I know what is good for one's mind.

But, in a general way, I know there are many thoughts which are absolutely superfluous and that very often what I have in mind takes a form which I surely could control. Talking for instance, yap-yap-yap, is one of them. All the unnecessary thoughts that I have about other people which are

blah-blah. Many things which are received by means of my eyes or what I hear, including TV, including window-shopping, including certain judgements because I happen to see so-and-so, as I said the other day, wearing a hat that maybe I don't like. Things of that kind become very childish when you look at it from the standpoint of the maintenance of the health of your intellect. And it does not mean that you have to avoid putting more material in because your curiosity will keep it growing. That is, if I feed it with certain impressions at least I know that the mind itself will not fall asleep so easily.

These are the three things that are necessary as the first three Rules of Objective Morality. The Fourth and the Fifth have to do with the developed man. A man who is interested in Work and a man, because of that, who can (- - -) them, when he has actually Worked, has an ability to consider or to see or to ponder about what is his place. Not as a personality among other people in Organic Kingdom, but a step further in his own development of where he really belongs as far as a unit on Earth in relation to what is his own Solar system or even what is the Solar system in which Mother Earth belongs.

So the Fourth one has to do with the place of man in relation to others for a purpose - why mankind exists on Earth. It already comes quite close to the possibility of realizing what is the purpose that one has in one's life, if one can discover it, and if there is, when one looks at it in the right way, a certain reason for one's self, outside of, even, what is one's intellect. And it starts then to become linked up with the possibility of evolution. So really the fourth Rule of Objective Morality has to do with Man Number Four. That is the man who is considering the possibility of further growth. And is really not satisfied with the development of his physical, feeling or intellectual centers: a man who believes that it is possible for himself by means of whatever he understands of Work, to develop certain things that, as a necessity, should be attended to while a man is still on Earth. And that which is the Do-Re-Mi of Emotional body. So that is really where Man Number Four is attached to. And having an evolution in mind, then there is a possibility of seeing that, as if it were projected in the form of His Endlessness. You see this now starts to make man part, already, of a totality of living which is not only the Earth, but outside of it as if the Universe is managed in accordance with a reasonable, I call it a Manager, a reasonable way of living. Or, that there is a purpose why Life exists.

The Fifth Rule of Objectivity Morality is one step further. After the realization of one's place and starting to help maintain the totality of the Universe, to use that word, or even to lighten the burden of His Endlessness, again, as a concept, that then one has to reach a place where it is possible to

overlook the possibilities for others and to consider them potentially in the same way as one has gone through with one's own state. This means then, that at such a time, the necessity of helping to maintain Work by means of trying to introduce it into other units of Life, in the form of human beings. This is called, as you know, the state of Martfotai. It's the kind of for (- - -) self in the (- - -) of these five rules which could make a real Harmonious Man.

But you see, all of that is in line with what I wish to do with Work. And for all of that, when I wish to Work I have to have an instrument which is in good condition. And it will not allow for me any misuse of any form of energy when I know how to use it correctly. Alright?

Five Strivings from M1168

And that ultimately this what is required of Objective Obligation with which as you know there are five. That that what is required in the first place, the unconscious settlement of your ordinary life and the way you are on this Earth. That the First, and the Second, and the Third have to do with that what is your physical body to keep it in good, I would almost say solid health, in a condition in which it can be useful. And when there is not too much or not too little of one thing or another. That it really is healthy in the real sense of the word. That it is useful to you for all kind of purposes.

That your second center, your feeling and hope, hopefully it might become emotional. Emotional in the sense of wishing to create and wishing to be unified or united with that what is spiritual life, maybe expressed by the term God or His Endlessness. That you safeguard. That your feelings become purer and purer. That as an emotion they have a right of existence and can extend over much more of an octave, two octaves, maybe three for the purpose of really outlining for yourself the motivating force of that what is your life in you. And with this you try to strive towards the possibility of reaching a higher level of being.

And that, of course, in the third place as far as your mind is concerned, and all of this, all of this is still quite unconscious. That at least you try to purify your mind in the sense that it will not allow and harbor all kind of thoughts which are absolutely useless. That you will do away with the sawdust and the things that now churn around in your mind time and time again without any particular rhyme or reason. That you ought to see, first,

how can you empty it. How can you make it really, that it could become functional. And that then there is place and room for the possible development of Consciousness.

These are the first three Rules. They are unconscious. They belong to this Earth. They belong to a preparation period of yourself to try to become a man, even if it is not as yet Conscious and Impartial or Objective. That you prepare that what is you as personality for the purpose of becoming a real servant to His Endlessness. Of course, logically this is the beginning. On that you stand.

On that, when it has become your foundation you will dare to tackle the Fourth one. But don't do it until, really, you are a little more satisfied of having made the adjustment in ordinary life first. Among each other in your relationships with people, don't start too early thinking that you can serve God. It is necessary to see these three together, something, as if it could become, as the three of the first Obligatories of Morality. Of that what is One, Two and Three to become one and with this to go over into the force of striving to find one's place. To know where one belongs in this world. And to see that there is a reason for the existence of oneself. And that gradually out of that comes the responsibility of wishing to take whatever you can for the purpose of giving - certain things - not only to this world. But the possibility in finding one's place, to use it as a stepping stone towards a higher level of Being. Because with this, you see, one becomes part of the totality of that, of the world as His Endlessness. And in being a part of it, then offering oneself for the service, to whatever extent He could use one. That one is then, at such a time, not in one's own hands anymore. But that one is willing to give up that whatever has bound one to this Earth. And that the willingness of cutting certain bondage, certain ways by which one always has been dependent on conditions of this life. that now the accent is, more and more, on an inner existence and perhaps, ultimately, that what is essentially oneself which is one's Magnetic Center.

And, of course, there's a Fifth one. To know how to be towards God and to receive from Him, instructions to help maintain, not to lighten His burden but to help those who need it in some way or other in accordance with whatever you understand. To see what you can do for them. And to help, almost the same as if when one has died, one's spiritual life, one comes back to Earth in order to guide those who were one's friends or family. And to help them and to protect them and to take care that no harm will come to them whatever. And constantly there is in such a person the wish to be a guiding force in order to help the others who need it at the proper time. And to, you

might say, to avoid for them to have too much friction. This is the task that one has when one is interested in ideas of Objectivity.

I wish you would read *All and Everything* more. I don't know if you understand it sometimes, and we can talk in a little more detail about it. There are three things that I would like to emphasize. And perhaps it can be helpful. The three things are this. There is a discussion of Ashiata Shiemash, Love, Faith and Hope. There is a section of Impartial Mentation. There are these Five Obligations. That what belongs to man, the Five Obligations have to do with his life on Earth. How to live, how to be. Read it. Read it again in that light. It gives you the stimulus to know. That what is Impartial Mentation, and particularly the Hymn to the Creator. A description of contact with that what is higher life and above one and with whom one ought to be in contact with in such a way that the current would flow down towards one so that one is filled with the possibility of a different form of life, even on Earth. Wishing then to live somewhere, where that could become a reality. That is the Hymn, the praise of the Lord. That is, you might say, an intellectual achievement. At the same time, that what makes the motivating force is ones feeling.

But then you see how to reach, how to get from this level to the different level where we really should live, even if we are with our feet on the ground. It is Love, Faith and Hope. It is the desire for Consciousness, the desire for a Conscience and a desire for having a Will. A desire to know what to do with ones mind. A desire to know what is the purpose of ones body. A realization that that what brings one from this level to the next is this emotional content of the wish pushing, constantly relating to that what is above, and receiving from above through that channel the kind of food that is necessary, not only for the maintenance of oneself but for the possibility of growing of something we call Kesdjanian. Naturally that that becomes the motivating force for oneself.

These three things out of the book, if you see them as something that belongs together and that the three as a unit, a triunity for oneself, then the book starts to have a little bit of a meaning and when you look at it and when you want to read it, read any one of those three. For the time being, forget a little bit about the detail – the Purgatory, maybe the Arch Absurd, maybe the different things which you don't really understand as yet because they have psychological values which of course are extremely difficult to see.

Five Strivings from M1276

When we talk about Magnetic Center, we talk about Essential Essence. We talk about Life not affected by the manifestations of this Earth. We're talking about Life that has flowed through one for a long time, as a result of thoughts, as a result of feelings, as a result of living in life, as a result of really pondering about the meaning of existence of oneself. I'm talking about that, I called it last night, quintessence. It is an essential something which is distilled several times to become more pure, and in the process, the quantity diminishes. And because of that, what I am talking about now as Magnetic Center are two small cells, in the center of a person, of his existence, the same way as a magnetic pole exists on Earth and it is not where the North Pole or the South Pole is. There are manifestations in the life of man, but the magnetic pole is where he really lives. I hate to use the word, in Infinity, but nevertheless that is really what it is, because it's the one thing that is unchangeable and is permanent in him and is not as yet soiled. It is Essence of Essence, and at the point of further progress, reaching the Fa bridge, something has to enter in some way or other in order to help a person wishing to continue to grow to be able to bridge and go over into the second triad of Sol-La-Si.

What takes place? At such a point I wish to call on God. Not all people want to do it, and for many people it has no meaning whatsoever. The next best thing is that they recall what they were when they were a child. The memory of that is not very clear, because many coatings have been painted over one and one has become an extremely civilized and cultured person. And these kind of coatings that are covering us are sometimes extremely hard. You cannot dig into them easily, you cannot dissolve them easily because you don't know what the solvent should be. You don't dare because what may be exposed may be too tender. It is a thick skin of man which has been formed by his education. At the same time he also knows that there is something in him which is real, is permanent. I say, quintessence, five times distilled. That's why we compare it to the Five Rules of Objective Morality. It is a pentagon in man. It is the way he sees how his life is adjusted to the conditions in which he has lived. He also realizes that at times his essential living would like to come to the foreground but many times remains covered because of fear. And he also knows that deep down in his heart there is something that is, for him, himself, Life which is pure. The way he reaches this point is by attending to his responsibilities in life. And there are three of them as a beginning at the corners of the pentagon.

First, he has to take care of his physical body. It has to be healthy. It has to be in such a condition that it can be used. It has to be in such a way that whatever energy is needed is supplied. And the energy that cannot be used should be kept at such a minimum that it will not disturb his equilibrium. That what he takes in as ordinary food has to be adjusted like gasoline in a carburetor, not too much gasoline and not too much air. It has to be a balance for himself to know that he has nutritious food that is digestible, at the same time that he will not overeat. If there is too much air, the car chokes. If there is too much gas, the car floods. It means the car is not in equilibrium. And to take care of one's health, the health has to be lean, not too fat and not too thin. It is his first obligation.

And the Second Obligation - I mention them now because these are the ways by which one reaches one's Essential Essence. This is the road to one's Magnetic Center.

The Second Obligation has to do with one's feeling center. It has to be purified, it has to be enlarged. The purification simply consists of not allowing myself to feel about things that are absolutely no concern of mine. The second is that the enlargement can only take place when I reduce the excesses which are now going into forms of extreme anger or extreme joy. A person, in the feeling sense, has to become much more even, and at the same time capable of great intensity, but that intensity has to be controlled sufficiently, under the management of that what is his Consciousness. But when it is left by itself it goes left and right in any direction. It finds an opening, and it flows out without your knowledge and as a result the energies that are lost by the manifestations of the feeling center are simply tremendous. And this takes place, not only as an expression of a feeling, but they affect, because of the necessity of manifesting in the physical body, the conditions of the health of the physical body. And the tiredness that sets in, as a result of an unnecessary feeling, simply takes up such a tremendous amount of energy that one has to fall asleep because you cannot even contain yourself in ordinary life. The enlargement of one's emotional center is in the direction of introducing and allowing for and spending time with, a kind of feeling which has to do not primarily with the well-being of oneself.

The balance that has to be reached in a feeling center is to give what is necessary for the functioning of feelings in one's personality enough food, but to create with it a background of an emotional kind. And I make now the distinction between feelings and an Emotion, because a feeling belongs to Earth, an Emotion starts to go in the direction of possible growth and this is what is meant by the taking care of what is one's feeling center. That one

reduces the activity with unnecessary expenditures of energy. And increases the total range of feelings to include at least three octaves, sometimes four, where, at the present time, there is only one. This is an enormous development of one's feelings. It includes sensitivity. It includes consideration. It includes loving not for one's own sake. It includes a proper attitude towards His Endlessness. It includes a gratefulness for having been born and having been allowed to live this part of one's life. And it includes a wish for dedication to what belongs to the possible development of man.

The Third Obligation is an intellectual one. It is very similar in principle to the feeling center. It is a little easier because that which is a feeling center is not sufficiently connected. And it is not so easily attacked because it is not in one place. And moreover, whatever there is centered in the solar plexus is not in the right way.

The brain is different. The brain is, and can be, open. The brain can be affected. Many times we live in our brain, many times what we do is decided by what we think because (- - -) following hunches and we are still afraid of following intuition. And when we start to talk about feelings we spoil the feeling. But the brain cannot be spoiled by the activity of a mental kind when what it contains are certain impressions, which have to be digested as a result of the five sense organs, which we now take in. And because of this accumulation of such facts, what has to start in the brain is a weighing, a pondering ability, a judgment of what is worthwhile to be thought about, what is worthwhile to keep and what is worthwhile to throw out. It is a gradation process. It is a valuation in oneself. The thoughts that one has, one lets them pass in review and judges them; to determine if they are worthwhile for a man.

Of course it is obvious that in this particular kind of attempt we already know very well what ought to be thrown out is useless chatter, gossip, jealousies that take form as expressed in words, talk, talk, talk about nonsense, expenditures of time in relation to satisfying one's sense organs quite uselessly. And in the place of all that sawdust, that ought to be thrown out like extra ballast, other thoughts have to enter and have to be allowed to grow, have to be allowed to have a place. They have to do with man as he is, as he thinks he is, mankind as a person thinks mankind is, the level of our present civilization and the conditions in which we live and the judgments, such as are we going to hell or to heaven?

The question of the place of Earth in relation to other bodies in the sky, the concept of a Cosmic Ray of which the Earth is part, and the allowing in

one's mind sufficient latitude to include the possibility that this happens to be just one little Earth in the total universe, and ultimately that what a man ought to be occupied with in his mind, is the thought of God. The thought of an Endless Creator, All Loving Father, as Gurdjieff calls him many, many times. Omnipresent, concepts of Omniscience, Omnipotence, Infinity. We get stuck with them, because the mind is limited. At the same time the mind is not functioning because it is overloaded with such a tremendous quantity of data needed for degrees, and needed for so-called getting along in the world, and needed to receive respect from someone because one has a little bit - one has gone to college and for that reason one is so-called, wise.

It's a very difficult problem for a man, because he's very, very much attached to his knowledge. And much of his pride and vanity is based on the fact that at the proper time he remembers a word, and he shines in himself whenever in the presence of others he can formulate in such a way that it becomes conclusive, and even that he can have pride in winning an argument. There are so many different ways by which a man can study his brain, and also can start to regulate a little bit of it, and also that he can dare to throw away much useless stuff that already has done its duty in cluttering the mind up quite sufficiently.

At the same time the mind can be opened - curiosity leaves a mind open - a willingness to perceive and hope that something new can happen today or tomorrow. Expectation and anticipation of the future of something that perhaps can take place, although it may be a little impossible. Living in imagination, in fantasy as a child knows, so that it can really populate the world with what belongs to its own world and assumes almost impossible situations, which of course for a child become absolutely truthful because they have no other measurements of so-called, to give it even a good word, common sense. It is exactly then that a mind should become much more free and open to the possibilities of whatever the world at the present time can offer, and in that direction, if it could operate. If it really could be filled with useful knowledge and data it would gradually get into a state which afterwards would be extremely useful, when the little "I" would start to cite it.

This is the reason for the three fundamental parts which will form the foundation and also which will lead one to one's Inner-Inner Life. All these, you might say, are still a little bit on the essential side of the periphery. Or rather, going from the periphery towards the essence, one crosses, in this particular endeavor of the consideration of these three points, only the

essence without defining that there is a sharp division between periphery and essence or between essence and Essential Essence.

The opening of the door to internal existence, to the reality of one's Inner Life, the opening of the way of how to go from essence to Essential Essence, is the Fourth and the Fifth Rules of Objective Morality. In that, one confronts something that is different from Earth. One opens the door to the possibility of understanding that the Earth belongs somewhere and that man, on Earth, also belongs to another place and not necessarily on Earth only, and that this is only a temporary appearance, kind of like an actor performing a certain role that he is living on Earth, and that the direction is somewhere else, or even the writer of the play is not of Earth.

This opening of this kind of a door in the first place will lead to what we call the Fourth Objective Morality rule. It means that I see that, in relation to what I am with other people, there is an added responsibility not only for myself and the maintenance and the desire for my growth, but there has to be very definitely a relationship with others who are doing the same kind of a thing. And that in that way that what is a responsibility of His Endlessness, manifesting in all kinds of forms of life, and particularly of course those that we know on Earth, but with the assumption that many forms of life exist at different levels, that I become acquainted, not only with the thoughts, but with the feelings that something has to be done, and then in doing it, I experience something that makes me enter into the Essential Essence of myself.

The Fourth and the Fifth are very closely related, because you see, it is the entry into what is godlike, and it is a relation for oneself in which man finds his place as part of God or as God's child in which he then dares to pray for further understanding of what he has to do with his life, his body, his personality, of what is there of him, and that he then starts to understand what life really means. At such a point he meets his Magnetic Center, he meets his reality, he meets his quintessence and to some extent he's surprised that it is God for him.

In the third, that is, this peripheral part being one, essence two, Essential Essence three, in this third part, the holy of the holies, there is silence. There is no further talk, there is only Emotion, and there are concepts in one's mind which need not be manifested in the form of words. It's the beginning of an understanding of one's Emotional body, of how, you might say, it should end, and it's the beginning of what is in the Si-Do of the Kesdjan octave of development. In order to overbridge Fa sometimes we say

it has to be an outside shock, but we don't know how to create such an outside shock and you cannot sit and hope and wait till it comes. It has to be created. It has to be created in the atmosphere which surrounds one when you are in front of that bridge.

And the creation of that atmosphere, the creating of certain conditions which will give you the shock depends on your Inner Life. And your Inner Life is represented by the Si-Do, the end of the octave, because that is the aim of going through this particular road of an octave trying to develop and trying to reach Consciousness. The Si-Do means, that if I finish with my task of becoming a Conscious man, that Consciousness will be represented by Sol, that Conscience will be represented by La, and that Will will be represented by Si, and that at Si, I am able to do and then, going from Si to Do I will then leave the method, the way I have worked, all the means that have been employed, in order to become a Conscious man, because at that time, crossing over from Si to Do, the end of that period of training is finished and I am a harmonious man, ready to fulfill the further task of Cosmic Consciousness.

That is why Magnetic Center is important, and that is why it has to be reached at that point, and this Si-Do that I now understand as a resultant of my Inner Life actually becoming at that particular place a point. And again, a point of no return and a point of non-dimension and a point of Omnipotence and Omniscience and Omnipresence because already it will have certain attributes that I ascribe to God. At that point this Magnetic Center starts to enter into my attempts for Work. It's important to see this, because it is not my own. It is something that had been given to me when I was conceived and when, during my lifetime, if I could at times have become aware of its existence, it would have given me impetus to really finish my life as soon as I possibly could.

The reason it now enters into work is because it is necessary that something enters of a different kind of a quality, and at Fa, I die to myself. At Fa, I prepare the foundation so that on top of that can be built the Sol-La-Si of that octave. And, as I said a little while ago, that what has to be this kind of a triad is a triad of Objectivity. The beginning in life, the beginning in Work, the beginning simply of finding out what one is, the beginning of that what is contained in Observation, in what I call simply Impartiality in order to train my feeling not to interfere, the training that I will want to have when I consider the moment of living, of a certain concept of Infinity which usually is not understood by myself in ordinary, unconscious states. The Do-Re-Mi of that particular road of growing, the Mi and the Re being, at a certain time

necessary in order to fulfill that what is the process of Observation by the application of the Observation with a state of Consciousness which I have reached in the attempt to be present to myself both emotionally and intellectually and that as a result of that the equipment which is needed for myself to enlarge the possibilities of experience - and I call it Experimentation. It is the Mi of that particular octave. After that I enter into a different kind of a realm. It is not only commitment, it is a very definite loyalty - it is what I call simply at such a time that I'm devoted to God.

I know a little bit about devotion because sometimes there are things that I know I wish, and I wish them with all my heart. I also know that in devotion I eliminate myself. I do not exist any longer. My devotion exists, in order to serve something or somebody, or to help ideas. This devotion has to enter at this particular place in order to continue further development, what I now call the second triad of Objectivity, or rather the second triad which is the realm of Objectivity, which is in the conscious area. This devotion must be there because I have to do away with what is my own. I can no longer continue to ride two horses. I wish, with all my heart. My mind objects to it every once in a while because it remains attached to some extent to that what I'm used to on Earth, and my feet of course they are there. Naturally I have contact with the Earth as it is, but devotion will help me place in that what I usually have for myself as a little aim in order to satisfy my little desires, and they may be very nice desires at that. They are not to be mixed with any devotional attitude on the part of myself when I know that in that I will lose myself and then because of it will find myself again in the realm of Consciousness.

The real meaning of devotion is, not my will but Thine, and the real meaning again is to find Heaven within oneself, so that Heaven is there, there you will have to be. Heaven is sufficient for you. Seek ye the kingdom of Heaven first and all the other manifestations of Earth will be added, at the proper time, because you will know what to do then, And you will not have to try to solve the questions with an unconscious mind and an imperfect feeling center. That is why it is so important when one comes to Work at that particular point that these particular attributes become apparent in one, and the one word is devotion in an emotional sense to reach God because that is the aim. And then it is (- - -) regarding ideas, regarding people, regarding love for what is not for yourself but is what is based on possibilities of an application in the sense of the Fourth or the Fifth, I call them commandments, they are the Rules of Objective Morality. They place a man where he has to be when he is Conscious. It places a man in a realm which is not of this Earth. It places him in the first place, on a Planetary level and it places him after that

on a Solar level. That is the aim of Man Number Five and Six or a man when he is through with Five, that is, when it is permanent in him as an Emotion which will never die for him. And at Six he has gone over into Man Number Seven where it has become permanent for him in his Consciousness. Such a man, because of his devotion will create difficulties in order to work Consciously so that that is real labor for the Lord in his (- - -).

How far will you have to go, and in what direction? The direction is that kind of an aim, tremendously (- - -) . We know that the closer we come to it the more we go inside within ourselves and that really, the realization of what I go to when I say His Endlessness is within as me, Endless, it is whatever there is of me now, which is permanent.

That's why I say the building has to be on an absolute basis. That is the reason why one wants to become Observant to oneself, in order to collect data that are without any change whatsoever, and remain permanent from now until doomsday. This is the reason for trying to become Aware of oneself in order to make a function take place in the brain which is different from our ordinary mental ways of thinking. For that reason it is necessary to exclude feelings and become Impartial regarding what one Observes, and of course in order to have the taste of Infinity, I must introduce this concept of a Moment, because as long as I keep on living in time I will constantly be affected exactly the same way as when time flows through me, I become part of it in the same way as when Life flows through me, Life is contaminated by my personality. The real freedom is of course twofold. It is a question of the understanding of time and to be free from the dimensions of it. Together with that, of course, goes (fate) and the exact existence of a point. And the second that I want to have is a freedom of feeling, to be able to be free from the manifestations of my body.

These are the different things that one has to learn gradually because what can you expect of a life that has been lived in unconsciousness the last 30 or 40 years, the attempts that one has to make, there have to be many, many millions of them, day after day. (- - -) for that, praying to God that He will allow you, thanking Him that you exist. Every morning of the day that you wake up that you consider the day as an opportunity to make it a good one for the purpose of your own life becoming free. Then, that Life that is your Magnetic Center will, of course it will join with the totality of all Life, of course it will join, of course it will, in the midst of (- - -) become one, although you don't know how - you don't know if it goes out to what exists as Infinity, or if Infinity enters into the finite form of ourselves and destroys the form. One does not know this mystery and it never will be solved until

the moment of that kind of a fusion appears as an experience for oneself. And even at that time one will not know. One will see, one will, because of this increasing intuition and shortening of the distance between man and God, one will have a realization of the existence of oneself as one's life really is. And then I say there is no more question about then having that as a foundation for further growth.

We talk only about Self-consciousness. We talk only about that because that is the practical question. We do not as yet want to talk too much about Cosmic, because Cosmic will only give us an impetus to be able to work for Self-consciousness. The division of what is Fourth and Fifth rules has to do with Cosmic Consciousness, the place of man on Earth and the place of the Earth in the Universe and the place and the relation towards God. But we only wish to derive something from it, something that creates within one an atmosphere so as to help one to overcome the difficulties of this life.

It is the creation, because of the Si-Do of the octave, creating such conditions so that I, when I am facing the bridge to go over, I am pulled, not pushed, because this is always wrong. Pulled - it is as if across the bridge a wind creates a vacuum at the end. It is a vacuum of Consciousness and Conscience and wish and I'm compelled to go and I don't know why - nothing touches me. I am attracted, that is why it is magnetic, that is why I have to go because that is the law, I call it then, as I go across the bridge and I sing the song of freedom. (- - -) I know that at the end I will be received in the arms of God. He will not take me yet because much and much work still has to be done, but it is something that I look forward to, and the music that comes in my mind is the music of the spheres, and the music that comes to my heart are the tones and the tonations and all the harmonies that I am familiar with, and those that I'm not familiar with at all, and they produce for me a concert, a concert made up of many, many instruments, all the instruments of all the manifestations of myself, all the little I's that I contain and that are within me, all the different facets with which I look at life. All of them are instruments - violins and cellos and basses of a certain kind and maybe a piano and notes of a certain kind that I even don't know, maybe oboe, maybe a (- - -) maybe some kind of a heavenly (- - -). It is a march, a march across the bridge. I march on air because for me air has become the symbol of my Emotion. With this I breathe in and I breathe out, and at each step I say "I", wishing to reach the end of the bridge and with each exhalation I say "Am" remembering where I came from.

I will never forget when I build a house that it has a foundation and that I constantly remain grateful for whatever the foundation has given me. It was

the means for me to live and, although I may be living in a house, I know that whatever might come that I can trust the foundation. The past has been lived, my future is the building, when I build I live in the present. When I build I walk over the bridge, hoping in the future to reach a state of Consciousness in which I really will be alive, and for which I now practice, I say, by singing so that God at the other end of the bridge hears me coming, and prepares a mansion in heaven for me.

So now we continue with our trip. Tomorrow, maybe tonight, we go a little way, we camp again, we say goodbye to Eugene, we say goodbye to Portland. Someday we'll be back. San Francisco. A great deal of work. It is the center for us here on the West Coast. Many things have to be done, have to be reaffirmed, we have to have an influx of new life. It has to start to grow and spread out further with its little tentacles in different directions of which (here) in Eugene is one. Big Sur, Los Angeles, whatever it can do, and all of us from NY have a task. Because you don't go there just for your own pleasure. You go there because to some extent we belong together, and to some extent we join together in an attempt to encourage them, that they in turn wish you to come back, and will wish you well when you go home, and also I hope will really miss you when you leave.

This is the task for the rest of the trip, and don't forget it. And a task in addition, whenever you wake up, on this trip, early in the morning, wherever you may be, in a little house in San Francisco or on the road in a car or in a tent, as soon as your eyes are open and you are sufficiently conscious, at such a time that the thought comes to you, what will I do today? What is the purpose of this trip? Will I be grateful that I made this attempt? Will I be able to express honestly what is the real value, and will I allow my mind to ponder about what is worthwhile for myself and for others here, and for the devotion which I feel for the maintenance and continuation of Work, even if I selfishly will wish to grow and develop and become, in evolution, the kind of a man that I ought to be, that together with this, the atmosphere I will create will take people with me, because again they will be compelled by the way I am devoted to an aim, having found the aim and the reason for my life.

So good night. Have a good sleep and a good waking day.

Five Strivings from M1407

There was one question about the five Strivings. It was very strange the person who asked the question that he did ask the question. I would almost say we've been talking from doomsday until now about the Five Strivings. We have read it over and over again in All and Everything. I would almost say Gurdjieff has given these strivings together with the little section of Ashiata Shiemash on Faith, Hope and Love and the third which is in the Impartial Mentation, as the three fundamental points of the Book. Because it gives a conduct of one's life and the reasons why one must evolve and what the purpose is in such evolution and what the steps are which one reaches as one pays attention to the First and the Second and the Third and then goes over into the Fourth, and the Fifth. And that I almost would say that Work is so completely dependent on the understanding of such Five Strivings, that I'm amazed that such questions still exist in the minds of some people when they have been already confronted with the ideas for years and years.

Because it is evident, if you remember many of the meetings, how often did we talk about it. I gave it as a task for this year and five months have practically elapsed and at the beginning of each month I've indicated what was for that month the important striving and I've tried to explain it in the beginning of the month. It may be that I was in the West Coast when I explained on one of them. But it is all on tape and everybody who wishes to remember it or to be reminded of it can listen to it and perhaps we will take it apart and then put it together again so that there is something fundamental about what man ought to do and in his life should put to practice or apply in some way or other with that kind of an understanding of what he is and what he should become.

(Fire Engine Noise)

When Gurdjieff talks about forces that are a little more than we are - the fire engine is one of them. When it happens in meetings please stop. Don't try to talk against it. Let it pass. It is the Zilnotrago and you should not be mixed with that kind of an affair of ordinary life when we talk about the development of one's Soul.

These Five Strivings I'm glad the answer was given in a very simple form but I was so amazed that one doesn't know as yet. It started me to think how often do you have to hear about Work, how often that things are not as yet clear, how often do you ask the same question. You see for me it is sometimes a little incomprehensible. I cannot understand it. I cannot understand that the person is not interested enough - regardless of whatever

his professional work may be and regardless of that what may be attachment to the variety of different aspects of his personality. I can understand many things like that because I'm also quite human but I do not know why it is that sometimes certain things take such a long time to penetrate through this - I called it yesterday "a hard and a hardened harness" of oneself. Why is it that one doesn't want to be a little bit more exposed to the possibility of becoming more liquid, to really understand that that what one is, is not at all what it should be and that it has to grow and that you have to soften the conditions in such a way of your own, that there is a possibility that something starts to sprout.

In the contact that you can have with these ideas and the times that I feel you ought to spend in the presence of them and it's not that I think that you ought to listen to tapes - I think you ought to take this book and simply read it from page to page, backwards and forwards and open it up during the day and carry it with you in your pocket like Gurdjieff sometimes almost laughingly suggested; perhaps not knowing how thick a volume it would be to have it in your jacket or perhaps in your pocketbook. But divide it in pages, tear the pages out, copy it on pieces of paper and carry it with you. What are you doing with this Book? It has knowledge, it is understanding, it has something in it that will constantly give you every day something - why is it necessary that you have even a little book "Mit Goethe durch das Jahr" or whatever it is that you have every day . . . every once in awhile, Tolstoy in a Diary and things like that. Here is a book for you that I say you can tear apart and you can read it here and there and wherever you wish, and constantly you'll find something that is surprising. If we talk Gurdjieff that is the book isn't it? Don't be dependent on some other person's interpretation of it.

Five Strivings from M1988

And when the Kesdjanian Body in itself is straight, it will function as a splint holding up and being against the top part of the physical body. And now don't forget I am referring to a scheme assembled, the Three Body Diagram, that I hope you have more or less imprinted in your mind, because otherwise maybe you cannot follow what I am saying. The first triad, which we call sometimes Man Number Four, becomes identified with the intellectual top part of the physical body. The second triad, Sol La Si, is Objective in its nature and extends above the Si-Do of physical, indicating the direction, so that then the Do Re Mi of Intellect can be joined with the Sol La Si of Kesdjan. That's the picture of a man when he wishes to Work. And

when he can understand how necessary it is that he has to have that direction, because of the quality of his attempts, the quantity can be even many, and standing on the top of his head it can be in any kind of a direction of the universe. But he wishes to go to the center, which is for him the Sun. And he has to be sure that the direction he goes is right, without detours.

This kind of a picture, if you have it in mind every once in a while when you see yourself in a quandary, when you do not know really what you should do in ordinary life - and this is now again the application of Work in your life as you find it in ordinary unconsciousness. What good will it do to me to know something about Objective Rules? You see, it is not only the acquisition of further knowledge; it is really that gradually there may be a chance that some kind of a wisdom is available for me when I have to make a decision about certain things which in an unconscious way I do not know how to deal with. And when at such a point I come to a conclusion - or even, I say sometimes, I ask in prayer: let my little "I" tell me and I will be quiet so that I can hear it, and that whenever there is any voice in my Conscience that then my Conscience will allow (it) to talk to me. At such a point I consider what is a natural development of myself.

Now try to understand the difference between nature and culture. Try for each particular time that you see yourself as a mixture - being affected by what you were as a child and having grown up in this society and acquired the coating of culture and all the different necessities that you feel that are really required for yourself in order to continue to live - to see if to some extent you can divest yourself of the complications, and see if you can reach simplicity of form as a human being could be, and ought to be, when he is really free from the influences of such forms, or at least tries to reach it.

That is the reason I talk about simplicity, about bread and water, about the real requirements of a man. That is why the Five Rules of Objective Morality, the Obligolnian Strivings, have three of them in the beginning which have to do with man as he is and the need for a purification process of the Physical Center, to know that the Physical Center is maintained with energy, but given to it in a lean way -we call it "lean health", just enough, not too much - not giving in to desires when they are not required for the maintenance of the body. And this has to be understood, that this question of lean health becomes extremely important for a person to see how would he be in a natural state without being affected by the so called fruits of our civilization.

Why does Gurdjieff write a chapter on that? Because it takes place all the time when man lives on Earth. And he does not know it. Gurdjieff uses simply a terminology of Kundabuffer, that a man is blind and is kept blind, or that he still believes he is blind as a result of the consequences only. But what does it mean in our case? Kundabuffer is our education, our starting already at the primitive level. And the indication of what ought to be, in accordance with certain rules which are not understood from a cosmological standpoint but which have to do with the conditions of the Earth, and everything that is described in the form even of a horoscope of a man who has this and that kind of a tendency; that the center of a horoscope, as we make them, is always geocentric.

And that when one is, let's say, interested in numerology or Tarot or even a little clairvoyance, that then the interpretation immediately takes place on the level of the Earth, and because of that a man is completely confused. And he does not know which way to turn. And since he doesn't know that, he goes on in the direction of the least resistance line, so that then after some time he does not know he's confused anymore. But that at the same time he also knows that he really doesn't know anything at all. That is why it is so difficult to look at man in his nature, as his nature is, because our interpretation of our nature is completely culturally colored.

And still that is needed in a situation that you face when you have to make up your mind, when you have to deal with conditions of the Earth, when you are involved in relationships. What is the natural way for me? And then: am I able to follow that regardless of whatever my thoughts or my feelings will tell me to do? You see, the first rule of Objective Morality has to do with the condition of the physical body. The second has to do with my feelings, and the purification in order to help to make them Emotions. And the third has to do with clearing my mind from the sawdust that happens to be in it, and to leave there, in this mind, something that starts to function in a correct way - without interpretation or without even formulations, or likes, or any way of distinction; that is, any way of distinguishing one thought from another. Just pure, as an intellect should record only, without interpretation and without being conditioned.

Those are the rules you must remember. You must have them in your pocket, and here you are, then, confronted with a decision. Come down to the simplicity of your life as if you were an Aborigine, one (of the) ordinary wild men of Australia who doesn't know anything else but the rules of the jungle. And that what is higher than he is, naturally and physically, that he has to be careful, that he lives in fear, without any doubt, but it's good. Because we

don’t. We have no fear of the Lord. We think that we can convince Him. We don’t understand the Old Testament anymore. We base so much on the so-called love of mankind of the New Testament; we base it simply on certain sayings of Christ and not taking in other things, definitely quite human, and not entirely liked or not even likable for oneself. When one is natural you still live in that kind of a fear, and mostly you live in fear of death. And it is that what will remind you of the necessity of Work, and this is why it is different from ordinary affairs of life, where the assumption is that there will be a tomorrow.

Part 4

At various times Mr. Nyland talked about specific Strivings separately. These excerpts are given here chronologically.

M825
Fourth and Fifth Rules and Enneagram and Cosmic Consciousness

Well, this probably indicates all the different concepts or words in connection with Work, and it stops of course at the Self Conscious state of oneself, having become, at least to some extent, a Harmonious Man. To some extent it means that the development of "I" is sufficient to stand on its own feet. It does not mean that it is entirely full grown, because I think for the full-growness of "I" many other things still have to be fulfilled. It would take me too long to talk about that, but it has to do with principally a fusion of three bodies. When this takes place and if it can take place, as a result of that man becomes Harmonious as he is, provided he still is walking on Earth. At the same time he has then a link with something that is higher than what he is even in the state of Self Consciousness. This link is indicated by the possibility of further growth.

Do you know anything about the Enneagram? It is when in the Enneagram one has reached again nine, that one continues from nine to three, and this time the Enneagram level is higher than the original one, so that the proceeding of that circle is in accordance with a spiral. You understand that? So that between nine and three it is a repetition of the original nine and three, but this time it belongs to a new cycle, and at that point it is comparable to the Sol-La-Si of the Intellectual body. At that particular point there is a connection made with the next state of Consciousness which is Cosmic Consciousness.

Cosmic Consciousness for man at the present time does not mean very much, because it is usually nothing else but a little word. When one starts to grow it takes on more meaning, and the meaning is then that man, not only being developed for his own in the direction he wants to go and in the direction he can evolve, but man then has found his place in relation to other people, in relation to the possible development of himself, and the place which he should occupy in regard to that what will be expected of him when he continues to grow and evolve.

Cosmic Consciousness has to do with the Fourth and the Fifth Rule of Objective Morality. This includes two things. One is not only that one has the place, one knows where one belongs in relation to that what may be expected from one whenever His Endlessness; again to use that word, in a sense of something outside of us not easily reachable; whenever His Endlessness finds that it is necessary that he needs help and is looking for a servant in the proper attitude to become that for him, so that such a servant can share the burden of His. This is one aspect.

The second aspect is that His Endlessness, again as an entity which governs the spiritual development of man, starts in some way to help such a person to come to a conclusion that there is an added moral obligation for him to communicate and to put in certain words, to formulate, not only to alleviate the burden of His Endlessness, but to help to make those whom he can reach understand the means for wanting to Wake Up. In that way it is like sending a messenger from Above, in the terminology of Gurdjieff, to Earth, in order to correct on Earth certain conditions which are not becoming to man, and that then the obligation of such a person in doing this, that is in helping to maintain in that sense the cosmology of the Universe, reaches a state which in Gurdjieff is called Martfotai. It is a state of a planet, in which that emotional understanding of that what is required for man to be and to become is then tested by returning to Earth to see if in that particular process he can maintain his Consciousness. This is Cosmic Consciousness.

One can say one doesn't have to go much further, and it's quite true, because outside of Cosmic Consciousness there is absolutely no way for ordinary man to have any concept of what is meant even by the Milky Way. Our own mind, as it is at the present time by looking at it, we can absolutely not fathom what is taking place outside of us. We already have such a terribly difficult time to understand a little bit about Mars or about the Moon and the Sun. Who knows? But outside our Solar system all we have is what Gurdjieff calls the blinking lights of Karatas. It is some kind of a reflex, something in which sometimes when we are assembled in the Etherokrilno of the totality of oneself, that is in one's brain, contemplating the Universe, that at certain times like lightening, certain things, or like perhaps a tower of light, you know, an indicator which swings around, at times reaches one; only at times, the rest it leaves you dark; but this kind of swinging around like a lighthouse will give you at the time, expressed most likely in a certain code belonging to that lighthouse, so that one can recognize it; it gives then, at such a time, an indication that something else exists which is worthwhile for the moment one is affected by that light, the same way as lightning and thunder are the two

things that are — that belong together. The light lights up the landscape in order to give me perspective.

The thunder, which is equivalent to it; it takes place at the same time, but comes a little after; is a realization in me that some Work has to be done. And that you might say is exactly the situation in which we find ourselves, on account of having the difference between light and hearing, so that the sound waves reach us a little later than the light waves will reach us. The sound waves are comparable to that what will take place in one's heart. The light waves are comparable to what takes place in your mind, and that there is always a little bit of a time elapse between the two. But unless the time elapse is there, culminating in the result of hearing the thunder, there is no further effect. And what we call a lightning effect at a distance is very nice to look at, but it doesn't bother. It's too far away. When I hear the thunder, I start to count the time between the lightning and the thunder. And when I say, "Oh, one, two, three. Oh, it is very near," I get a little scared. This is Work. If I can see it that way, that at the time when the lightning strikes me, that is when there is the possibility of my mind seeing the necessity of Work, and then hearing the thunder and hearing it near, the realization that something on my part has to be done; then being scared of dying, I will try to live. And then I Work.

M982
Fourth and Fifth Rule and Cosmic Consciousness

It's a definition of a man at ease, at peace with himself. It is a picture of a man represented by the totality of a sphere in which there are no openings and no vulnerable spots, in which man could turn any facet of himself to any situation as required, because of his deeper understanding of that what is needed, having then a facility by means of his Will, to appear and to do, or not to do—whatever may be the requirement for the situation, and its solution in accordance with laws which he knows, and not laws of Earth but laws belonging surely to his Emotional body as Planetary laws, and laws which belong to his Intellectual body as Solar laws.

This is the limit of man within the Solar System as we know it. It is a limit of man as a Self-Conscious being. It is not at all the end for man as a possibility for his growth. There is still another possibility for him, if he wants to, and he has a choice: retain his name in the sense of becoming a Cosmic

Conscious creature and develop, in that, that what is then needed for the functioning on a Cosmic scale. And this relationship is outside of our present Solar System, outside of that what is the possible development of man on Earth as far as his three bodies are concerned, and outside of the three first rules of Objective Morality. It concerns man in the Fourth and the Fifth rules.

I do not know if you know about Objective Morality. You can read it in *All and Everything*, and it belongs to a certain state of being which is called 'Martfotai' there. It has to do with two things. One is, to find one's place in relation to the maintenance of the universe, if there is Infinity and His Endlessness requiring a certain form of assistance or help to help 'lighten the burden of His Endlessness,' as Gurdjieff calls it. And the second is, that such a man has the responsibility, if he is still on Earth and so-called 'alive' on Earth, of fulfilling a certain function in order to help others, to show others how they possibly could develop if they wish. Those are the two requirements of man in an Objective sense and what is called the Fourth and the Fifth step, or point, or direction, of Objective Conscience.

M998
Fourth and Fifth Rule

The respect for ideas is what gives you the real reason for respecting any kind of a channel through which the ideas flow. And it includes your respect for Gurdjieff because he represented ideas of Life, of how to become free from Earth; how to live in the presence of His Endlessness; how ultimately maybe to join; how ultimately maybe to understand the workings of the Universe; how ultimately trying to help maintain it, and how to fulfill your obligations then, this time the Fourth Morality of how to be in order to lighten, to help carry the burden of His Endlessness in the maintenance of the Universe as represented on Earth among people; how to love them and mankind in order to help them in accordance with that what is required for them, so that they can really live and understand what is really the meaning in their lives. That is the aim. And that is the aim of the Fourth Objective Morality Rule. To help His Endlessness to maintain that and to make it appear in one's manifestations that one is ready to give whatever may be needed for the maintenance of that purpose.

And then immediately what is following is how to help others to become like that, and to bring the reminiscences of Ashiata Shiemash in it, who of course at that time when he lived had that kind of an obligation of surrounding himself with 30 initiates who he trained and helped and who he taught and for whom he was their father, spiritual father and for whom he was a teacher and helped them then to build, so that they could go out in the world, and spread whatever was necessary to undo the difficult consequences of the organ Kundabuffer. The difficult ideas under which people have lived and to which they have been enslaved and to tell them about freedom - how to develop a person's Soul and so that they as ten - the Brotherhood of Heechtvori if you remember - what they wished to do is to convert each one of them a hundred others, and again in such a way that each of such hundred could in turn again convert another hundred. It is a tremendous kind of a task and it was Ashiata Shiemash's.

Ashiata Shiemash in the first edition of the book was called Jesus Christ. And it was considered at that time by Gurdjieff that that might be a very good idea of telling what is really the value of Christ and the value of Jesus as a messenger. Afterwards he changed it because he didn't want to have that particular connotation as if it applied only to Christianity. It has to apply to all religion and to any kind of a guru who represents it and (- - -) and Buddha. and anyone of those, Mohammed, or whoever it is that has lived before in accordance with certain rules and could represent and be in his life a messenger from above. So Ashiata Shiemash is a symbol, and it represents for us in reading it, that what we should to a very small degree probably try to imitate, or at least try to become, so that ultimately there will be the possibility of actualizing what is given in the Fourth and the Fifth Objective Rules. How to be in a state of Martfotai. How to be in oneself contained. How to be with oneself as if one is living one's own Magnetic Center, from which then one can operate towards the outside, and then with that constantly being fed by that what keeps Magnetic Center alive, that one has then as a channel the right to distribute, in the best way one can, and constantly being fed from the source of all sources.

You have to learn to have respect for the ideas and Gurdjieff and that every once in a while when you meet here please look at the photograph and try to remember. And if you want a prayer in the morning that each morning when you wake up and maybe you have a photograph somewhere on the wall and if you don't have that, try to imagine as if Gurdjieff is looking at you from the wall, looking at you and that you say good morning to that, and even

if you would leave your house or you would leave your room before you close the door you say goodbye Gurdjieff. If you could do this every day you could start your day off on a different kind of a level, and I assure you you would have respect for the ideas, for the people who try to Work, for the honesty that they also manifest, and for yourself to be respectful in regarding that what is now your responsibility.

M1952
Fourth and the Fifth Rule and Cosmic Consciousness

Supposing I go through ten or hundred reincarnations, supposing I come back on this Earth, supposing I already have been on this Earth many, many times and now I come to a conclusion: now or never. Supposing that now after this lifetime, or maybe another couple when there is still a little bit of my Karma to digest, that then I come to the state of freedom, and my Life is free; and it is then, according to the philosophy, fused with the Sun Absolute; that then in accordance with the Fourth and the Fifth Rule of Objective Morality, I will help to lighten the burden of His Endlessness. I would reach a state of Martfotai, I would be able then to know what to do and to be Conscious, Conscientious and have a Will as an entity. I even would say of course that I've left Self-consciousness already for quite some time, and I'm now in a state of Cosmic Consciousness. And even after the Cosmic Consciousness has been eaten up by me, that then the three different phases I still have to go through, to make out of the Laws of Phenomena, which are more or less tinted in accordance with Heptaparaparshinokh, that I gradually start to understand the Law of Three. And then there is a wish for that kind of fusion to become One in that Law as Three, and then Infinity is reached. And what is Infinity?

M2410
Five Strivings and Cosmic Consciousness

I hope this gives you a little insight of these little words of that and what and how. They are linked up with your own growth. They are linked up with the possibility of a development of a wish gradually to become acquainted with yourself in many different ways, but taking one step after the next step, and not crowding them, and not in letting them be interfered with too much with that what will happen in the future, because even in these processes because of their impurity, during the period of Participation, you

are already affected by a wish for Experiment. During the process of Observation, you are already wishing a little bit of this Participation process to take place.

That I call an impurity and it cannot be helped because to some extent it gives you an inclination of what may be in store later. By seeing that, I call it impure as far as the Observation process itself is concerned, or as far as Participation itself is concerned, it still belongs to the totality of the Do-Re-Mi of my development. So I don't put any blame on it, only I say, don't dwell on it too much, because it is at the present time wherever one is, only necessary to satisfy the conditions belonging to that place, and not to go on further until such conditions have been satisfied.

I say it many times— you're not ready really to leave this Earth until you have satisfied the demands of Mother Nature. And even if you may have to return in reincarnation, that will have to be the particular problem of your Karma to see that you settle affairs — that you pay in full, and the interest which has accrued during the period of your own investment, you can take with you. You must make the payment. Mother Nature cannot claim the interest as a result of your own Work. Mother Nature can only claim collateral represented by yourself, but when you wish to Work you are entitled to the interest after you have paid your debts. That is how a Soul becomes free, because a Soul does not wish to return anymore to the first cycle of Self-consciousness.

The Soul has then a different aim. In the Sol-La-Si it has a freedom of course, which it never has had, and we simply say it has become a spirit in the real sense of the word. It is then charged with a great deal of different kind of information which is useful for the maintenance of the Universe as a whole. It is at that point Fa where the first Three Rules of Objective Morality have functioned. You have taken care of your body, you have taken care of your emotions, and your feelings, you have taken care of your mind and the resultant Consciousness having its (- - -), but now the Fourth and the Fifth. It is the realization of God existing, having in mind the creation of the world, which in the case of oneself ends with the existence of your body.

You have given up all the different things that bound you to the place where you were born and you are now ready to fulfill certain different functions because you have Life, and the realization of God knowing that your Life has now been set free as a result of your own Christ living within you, that you are now entitled to fulfill a different function in relation to the totality of all things existing, beginning with an understanding of what is

really Infinity when it is now applied to Omnipresence, in the first place, to be everywhere and always. After that comes an understanding of Omniscience, to know and understand everything, everywhere and always. After that comes Omnipotence.

Those are the Sol-La-Si of the last triad: a wish to help in relation to the indications of God Himself in the form of Creation, the realization of a definite influence on those one has left, and where there is responsibility to advise them and at the same time an understanding of that what is necessary for the Universe as a whole, and offering for that reason whatever there can be as service to the Lord.

You see what happens at the end of the formation of a Soul body, at the Si-Do. It won't die. It'll die into Infinity. And for that the existence of a Soul becomes then the occupant of the Universe as a whole — a form of Life which we are not familiar with, and which we cannot even visit until we have gone through all the different requirements of setting oneself free from all bondage. First the physical body, and then the bondage as represented by one's feelings. If that has taken place, then one lives in the glory of the God forever and ever, because there is no further time, there is no further question about place, no further question about what is reality, because all is real then, and, at that time, one is free from all assumptions.